

INITIALS  
AND  
MINIATURES  
OF THE IX·X·AND  
XI·CENTURIES  
BY ARCHER·M  
·HUNTINGTON



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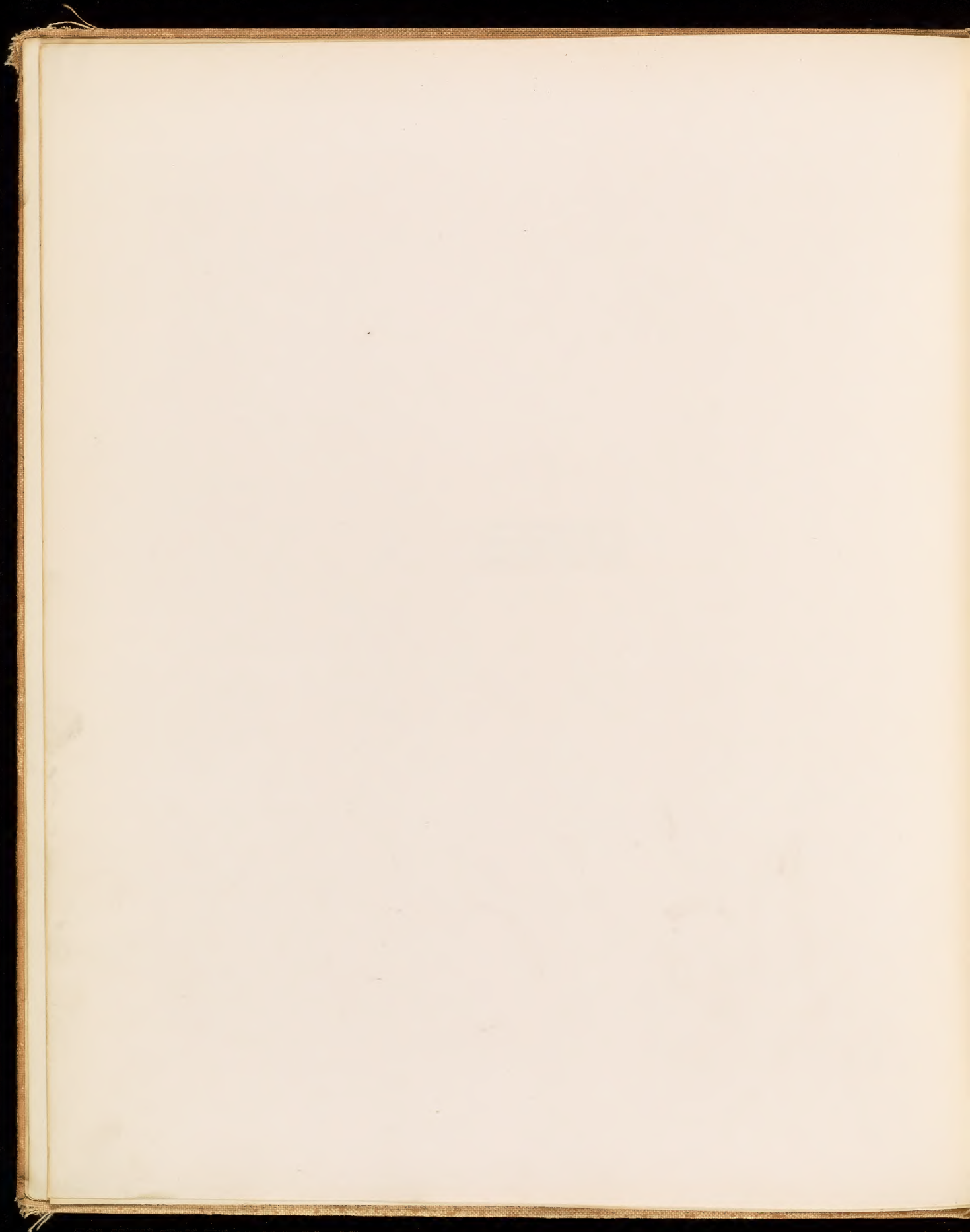






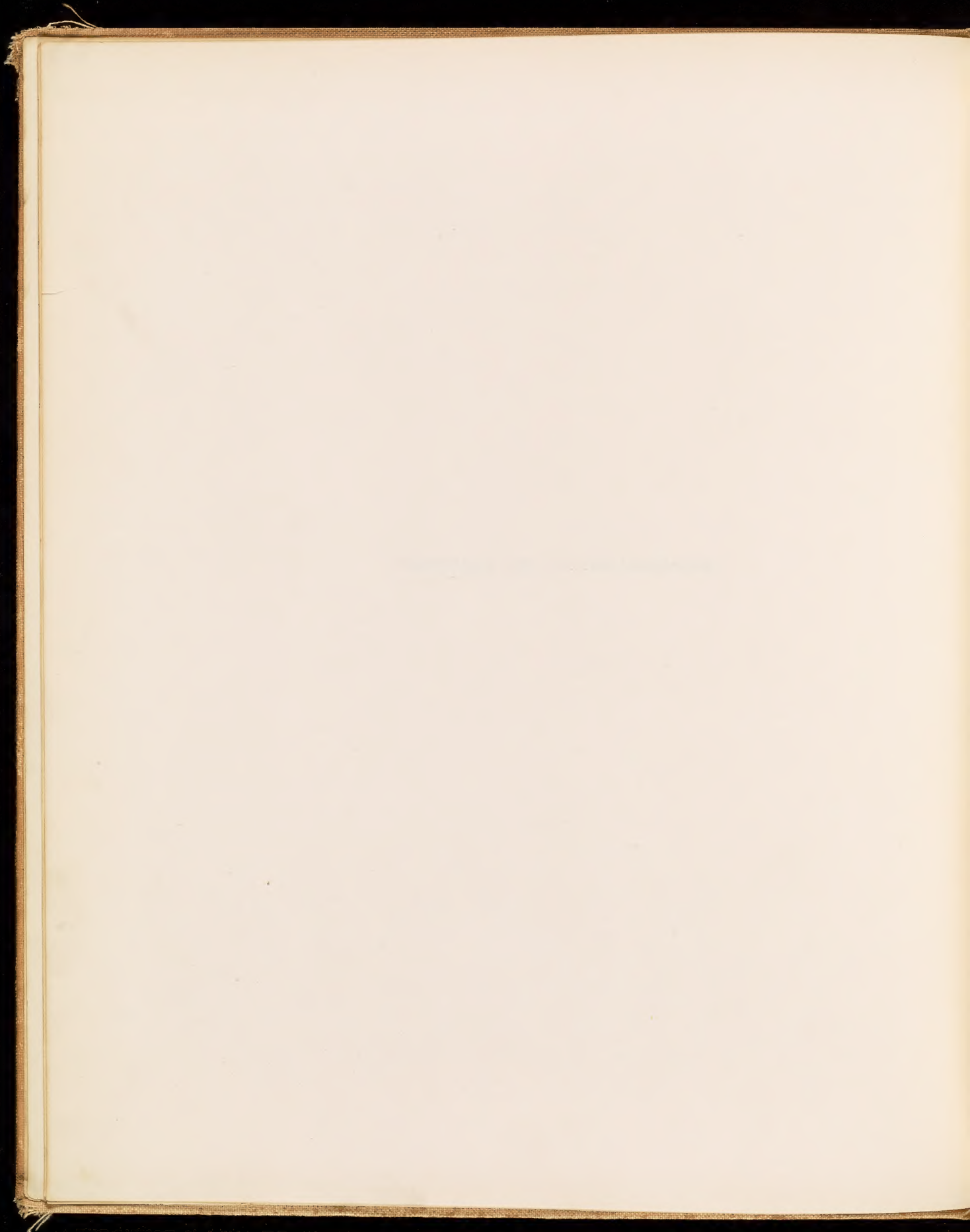


Of this edition three hundred  
and fifty copies have been  
printed at the De Vinne Press  
in the month of April, 1904.





MOZARABIC INITIALS AND MINIATURES







OF THE GENTLE INNOCENTVM <sup>AND SWEET</sup> FLAGIA

[illegible]



British Museum Additional MS. 30,850, f. 316.





INITIALS AND MINIATURES

OF THE

IXTH, XTH, AND XIITH CENTURIES

FROM THE

MOZARABIC MANUSCRIPTS OF SANTO DOMINGO DE SILOS  
IN THE BRITISH MUSEUM



WITH INTRODUCTION BY

ARCHER M. HUNTINGTON

CORRESPONDING MEMBER OF THE ROYAL SPANISH  
ACADEMY, THE ROYAL ACADEMY OF HISTORY

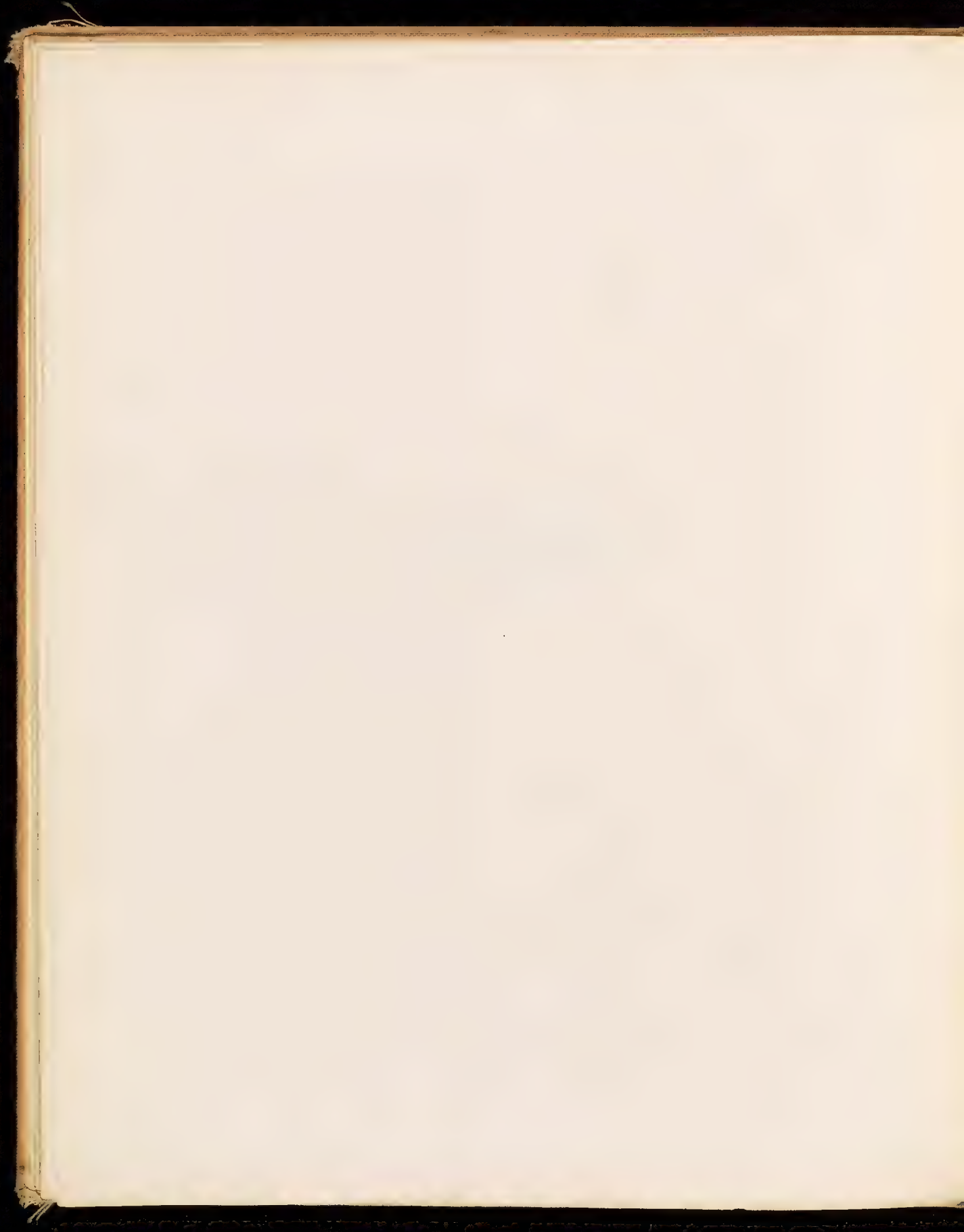


NEW YORK  
1904

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ARCHER M. HUNTINGTON

To  
General Bartolomé Mitre  
this volume is dedicated with sincere respect  
for those many great qualities which  
have rendered his name familiar  
to every American





Quiero que lo sepades luego de la primera  
 Cuya es la ystoria, metervos en carrera:  
 Es de Sancto Domingo, toda bien verdadera,  
 El que digan de Silos, que salva la frontera.

*Berceo: Vida de Sancto Domingo de Silos, 5.*

THE initial letters and miniatures reproduced in this volume are from carefully prepared colored facsimiles of those scattered through the collection of extraordinary manuscripts in the British Museum known as the "Visigothic Codices." This form of writing used in Spain from the eighth to the twelfth centuries, both for the copying of books and of documents, has come to be known as Visigothic, and until comparatively recently examples of it had not been studied outside of the Peninsula.<sup>1</sup> These documents, containing Offices and Liturgies of the Mozarabic Ritual, came originally from the monastery of Santo Domingo de Silos,<sup>2</sup> near Burgos, and perhaps, from the standpoint of early art, with their strange and fantastic designs, it would be impossible to find a more remarkable collection. The credit of first introducing this type in France may be given to Natalis de Wailly, who reproduced them in his "Éléments de Paléographie,"<sup>3</sup> from a manuscript in the Bibliothèque Nationale, brought from Spain by Gotiscalcus of Puy in 951 and copied by a monk of Saint Martin d'Albelda. In the "Paléographie Universelle" this manuscript was again used as an example, and four pages were lithographed by the École des Chartes.

The monastery of Silos, province of Burgos, stands about half-way between the city of that name and the Duero, in a valley still preserving its ancient name of Tabladillo, among the desolate foot-hills south of the Sierra de la Demanda, and near it runs the Matavejas, a small stream tributary to the Arlanza. Although not mentioned in the Poem of the Cid, it is not far from the line of march there followed by the Castilian hero; and that he was no stranger within its walls is testified to by a document bearing his signature, and dated the twelfth of May, 1076, in which he and his wife Jimena make a gift to the monastery of one half of the towns of Pennacoba and Frescinosa.<sup>4</sup> This early outpost of the Christians has suffered severely at the hands of foreign invaders and native spoilers. It has, however, been

<sup>1</sup> Mabillon ("De Re diplom." p. 432) et les auteurs du *Nouveau Traité de diplomatique* (T. III, *passim*) ne l'ont guère étudié que d'après des fac-similés plus ou moins imparfaits, gravés dans différents ouvrages espagnols.—Léopold Delisle, "Mélanges de Paléographie et de Bibliographie," Paris, 1880.

<sup>2</sup> In Berceo, "Vida de S. Domingo," 195, we find the monk

Liçiniano praying for the restoration of the monastery to San Sebastian:

"Señor San Sebastian, del logar vocacion,  
 Martin de Dios amado oye mi oracion,  
 Tuell deste monesterio esta tribulacion,  
 Non caya la tu casa en tan grant perdition."

<sup>3</sup> Paris, 1832.

<sup>4</sup> D. Marius Férotin, "Recueil des Chartes de l'Abbaye de Silos," p. 21.

restored by the French Benedictines since the year 1880. From this time the preservation of such historical materials as remain to it, may, it is hoped, be assured.

The beginnings of the monastery rest in the shadowy period of the early conquest. Visigothic kings have been thought to be its early protectors, and Recared has been mentioned, unfortunately, however, on dubious authority, as its founder<sup>1</sup> (593), after his conversion from Arianism. But no date is really fixed until, in the year 919, we find the name of Fernan Gonzalez,<sup>2</sup> the famous Count of Castile, attached to a document giving lands to the Benedictine monks of Silos, together with adjacent territory.<sup>3</sup> It is improbable that Fernan Gonzalez actually founded the monastery as some have supposed, but it was doubtless owing to the power of his conquering sword that a new life sprang up within its walls, and after his capture of Carazo, and later of Calatañazor, Gormaz, San Esteban and Roa, the safety of the religious fraternity was assured.<sup>4</sup>

The condition of the monastery, however, at the beginning of the eleventh century was sad indeed. Saint Dominic of Silos appeared as its restorer, coming in 1041, and his influence lasted throughout the remainder of his life—until 1073.<sup>5</sup> That the monastery was, during his life, the centre of a certain influence more or less intellectual there is no doubt. A list of the books in its library has come down in handwriting of the thirteenth century, on the back of the sixteenth folio of one of the manuscripts in the Bibliothèque Nationale.<sup>6</sup> An

<sup>1</sup> D. Marius Férotin, "Histoire de l'Abbaye de Silos," p. 2.

<sup>2</sup> Ibid., p. 8.

<sup>3</sup> C'est le plus ancien document certain pour l'histoire du monastère, dont les origines sont assez obscures.—Eugène Roulin, *Introd. VII.*

<sup>4</sup> Férotin.

<sup>5</sup> Chron. de Cardena. Esp. Sag. XXIII, p. 372.

<sup>6</sup> L. Delisle, "Mélanges," p. 105. This list is as follows:

- |   |   |   |
|---|---|---|
| <p><i>Estos son libros de la capiscola.</i></p> <ol style="list-style-type: none"> <li>1. La Builla.</li> <li>2. Dos omelias.</li> <li>3. Dos passouarios.</li> <li>4. Vitas patrum.</li> <li>5. Collationes patrum dos.</li> <li>6. VIII apocalipsin.</li> <li>7. La cimologia.</li> <li>8. Paschasio.</li> <li>9. Los decretos.</li> <li>10. Duodecim profetarum.</li> <li>11. Gesta salvatoria.</li> <li>12. Geranticon.</li> <li>13. El psalterio glosado.</li> <li>14. Super psalterium.</li> <li>15. Liber pastoralis.</li> <li>16. Las homelias toledanas.</li> <li>17. Tres libros de virginitate beate Marie.</li> <li>18. Liber ordinum.</li> <li>19. El psalterio glosado toledano.</li> <li>20. Oficio toledano.</li> <li>21. Liber epistolarum.</li> <li>22. Missal toledano.</li> <li>23. Tres abecedarios.</li> <li>24. Liber orationum.</li> <li>25. Dos libros de thomos.</li> <li>26. Liber premiorum.</li> <li>27. Liber diurnarum et nocturnum.</li> <li>28. Liber sermonum.</li> </ol> | <ol style="list-style-type: none"> <li>29. Liber de assumptione beate Marie.</li> <li>30. Liber institutionum.</li> <li>31. Dos procardos.</li> <li>32. Tres reglas toledanas.</li> <li>33. et dos reglas franciscas. . .</li> <li>34. Cantillarios dos.</li> <li>35. Incipit theologia primum capitulum de Trinitate Duo.</li> <li>36. Liber Leandri episcopi.</li> <li>37. Los evangelios toledanos.</li> <li>38. Beatriario.</li> <li>39. Missa buelta con psalterio.</li> <li>40. Vita sancte Scoline et sancti Pelagii.</li> <li>41. Liber Ysidori de origine officiorum.</li> <li>42. Interpretationes verborum per alphabetum compositae.</li> <li>43. Missal toledano de pergamino de trapo.</li> <li>44. Dos libros de epistolas Pauli.</li> <li>45. Dos libros de super Matheum.</li> <li>46. Liber Lucam.</li> <li>47. Alexandre oreias de plata.</li> <li>48. Liber evangeliorum.</li> <li>49. Las oreias de plata.</li> <li>50. Las homelias de oreias de plata.</li> <li>51. Contra judeos.</li> <li>52. Tres pares de homelias chicas.</li> <li>53. Tres libros de Zmaragdos.</li> <li>54. Flores sanctorum.</li> <li>55. Dos libros de historias.</li> <li>56. Dos libros de Dialogorum.</li> </ol> | <ol style="list-style-type: none"> <li>57. El psalterio de sancto D[ominio].</li> <li>58. La cronica.</li> </ol> <p><i>Estos son los libros menudos.</i></p> <ol style="list-style-type: none"> <li>59. [Instituciones] innocencie.</li> <li>60. Boecius de consolatione.</li> <li>61. Liber interpretationum.</li> <li>62. Liber passionis Cirici et Julite.</li> <li>63. Liber Salusti.</li> <li>64. Liber de fide.</li> <li>65. Vita sancti Emiliani.</li> <li>66. Liber karitatis.</li> <li>67. Glose super epistolas Pauli.</li> <li>68. Stacius Theaidorum.</li> <li>69. Sancte sanctorum.</li> <li>70. De conversione et conversacione.</li> <li>71. Glosas de Oratio.</li> <li>72. El kalendario.</li> <li>73. Glose de maledicione Ade et Eve et serpentis.</li> <li>74. Liber consuetudinum.</li> <li>75. El sermonario.</li> <li>76. Paulo Osorio.</li> <li>77. El lucidario.</li> <li>78. IIII libros del quarto libro de las sentencias.</li> <li>79. Cantica canticorum.</li> <li>80. Vita sancti Brandani.</li> <li>81. Liber Boecii.</li> <li>82. Liber hympnorum.</li> </ol> |
|---|---|---|



interesting list of articles preserved in the monastery may be found in Eugène Roulin, "l'Ancien Trésor de l'Abbaye de Silos."<sup>1</sup>

The history of the preservation of the manuscripts and their final dispersion is interesting. It is thought that two or three of them were in the monastery when Saint Dominic arrived there, and almost all of those which are anterior to the twelfth century were probably used by him, a sufficient reason for the constant veneration in which they have been held by the monks of Silos. During the wars of independence in Spain they were preserved through the care of a certain monk, Domingo de Silos Moreno,<sup>2</sup> who, later, became archbishop of Cadiz. On the suppression of the monasteries in 1835, Rodrigo Echevarría, the last abbot of Silos, succeeded in saving them once more; and when he became bishop of Segovia in 1857, he confided them to one of his own friends, Sebastian Fernandez, vicar of San Martín de Madrid. Just what then occurred is not known, but it is certain that in the year 1877 the manuscripts were placed on sale in Madrid, and that they again changed hands in Paris at public auction on the first of June of the following year, when they were divided between the Bibliothèque Nationale and the British Museum.<sup>3</sup>

The rarity alone of documents dating, as these do, from the ninth to the eleventh century renders them of the greatest interest; but where, in addition, such remarkable palæographical and archæological details are found, and such peculiarity in the application of design to the decoration of books, they become worthy of extended study and fit subjects for reproduction. Particularly are these illuminations, miniatures and initial letters of striking originality, and it has seemed to me that it would be well to publish them in detail and in color.

At no time in Spanish history is it more difficult to examine influences than during the ninth, tenth, and eleventh centuries, when two waves of conquest swept over the Peninsula: one from the south, under Almanzor, until his death at Medinaceli, after the defeat at Calatañazor, driving the Christians back into the mountains from which they had slowly and laboriously emerged; the second, under the Christians themselves, a reaction which in turn drove the Moors from the vantage they had gained, and ended in the capture of Toledo and Valencia over a hundred years before the crushing defeat of Las Navas de Tolosa. Nor could any period have been seemingly less propitious for the scribe and artist. The curious development which shows itself in these pages appears to have come to an abrupt termination, and one may almost consider this small group which has found its way to the British Museum and the Bibliothèque Nationale as an individual type quite as remarkable as

83. Osculetur me osculo oris sui.
84. Et XI psalterios toledanos.
85. Los evangelios de maestro Hodas.
86. El reposorio del coro.
87. Et el responserio.
88. Et el sanctural Gordiello.
89. Et el officio vieio.
90. Et el officio Gordiello.
91. Et el del cuero negro.

92. Et el de don Miguel de Tormiellos.
93. Et VI psalterios de letra francisca.
94. Et otro de medios versos.
95. El psalterio de don Bons.
96. Et quatro proserios.
97. Et el versero.
98. El doctrinal cun compoto.
99. Sophisteria de logica.

100. Las dirivaciones.
101. Exposiciones de Job.
102. Exposiciones epistolas Pauli.

*Estos son los libros que fueron de don Garcia Romero.*

103. Vita sancti Dominici.
104. Dos psalterios glosados.

<sup>1</sup> Introduction, X.

<sup>2</sup> Férotin, "Hist. de l'Abbaye de Silos," p. 253.

<sup>3</sup> See the sale catalogue of Bachelin-Deflorenne, 1878, with reproductions in color.

those more elaborate productions of a later date. The manuscripts from which the initials in this volume have been taken differ in form and are in varying states of preservation.

I have to add the expression of my thanks to Dr. Walter de Gray Birch, F.S.A., of the British Museum, who has very kindly superintended the making of the drawings, and I must also thank some others who in France and Spain have kindly responded to my inquiries, not least among these M. R. Foulché-Delbosc. To Mr. Edward Bierstadt, who has reproduced the facsimiles in color, my sincere appreciation is also due.

ARCHER M. HUNTINGTON

New York, March, 1904



COFFER FROM SANTO DOMINGO DE SILOS  
(MUSEUM OF BURGOS)

## DESCRIPTION OF MANUSCRIPTS<sup>1</sup>

30,844. Offices and Masses of the Mozarabic Liturgy, from the Annunciation of the Virgin [de la O, 18 Dec.] to St. Peter in Cathedra [22 Feb.], together with the Nativity (f. 57), Circumcision (f. 111), Epiphany (f. 125), and Ascension (f. 149). *Latin. Imperfect*, leaves being lost in several places. Preceded by "lectiones" or homilies for the Nativity, etc., *imperfect* at the beginning, ff. 1-32;—and followed by "Lectiones de letanias canonicas (*sic*) legende per (*sic*) duabus u[icibus] in diebus letaniarum canonicarum," f. 170 b. Vellum; ff. 177, mutilated and decayed at the edges. In Visigothic characters, with ornamental coloured initials. xth cent. Large Quarto.

Wide margins, double columns. Pages, fifteen inches by twelve.

30,845. Offices and Masses of the Mozarabic Liturgy for Saints' days from S. Quiricus [Cyriacus, 20 May] to S. Bartholomew [24 Aug.]. *Latin. Imperfect*. Musical notes to the antiphons, etc., have been added by a later hand. Vellum; ff. 161. In Visigothic characters; with grotesque coloured figure-initials. xth cent. Folio.

Pages, fourteen inches and a half by ten inches and a half. Some are cut down at the edges.

30,846. Offices and Masses of the Mozarabic Liturgy from Easter to Pentecost. *Latin. Imperfect* at the beginning, and with other leaves missing. Included also are:—Canticles and Hymns. f. 57;—"Sermo de cotidie" (*sic*), beg. "Rogo nos et amoneo, fratres karissimi, quotiens ad eglam [ecclesiam] conueniti (*sic*) fueritis nolite otiosis sermonibus," etc. f. 132;—"Incipiunt letanias apostolicas" (*sic*). f. 136;—"Passio sancta Iuliana (*sic*) que passa fuit in ciuitate Nicomedia sub imperatore Maximian [Maximiano] ex profecto (*sic*) Eluseo XIII. kalendas Martias," beg. "Denique temporibus Maximiani." *Imperfect*. f. 175. Vellum; ff. 177. In Visigothic characters, with ornamental initials. xth cent. Quarto.

The MS. measures eleven inches and a half by eight and a half. Edges cut down in many cases.

30,847. Mozarabic Breviary from Advent to the 4th Sunday in Lent; with musical notation. *Latin. Imperfect* at the beginning and end, and elsewhere. On the margins of some of the leaves are copies of deeds of sale, etc., in *Spanish*, late xiii<sup>th</sup> cent. Vellum; ff. 188. In Visigothic characters. xth cent. Small Folio.

A beautiful manuscript. Dr. Birch thinks the curious marks and signs are, perhaps, pen-trials. Cursive writing at folios 72 b, 170, 171, etc. Some pages much cut down and mutilated. Pages, twelve inches by eight and three quarters.

30,848. Mozarabic Breviary for the whole year, with musical notation; preceded by a calendar. *Latin*. The general title runs: "In nomine domini. Incipit breuiarium de toto circuito." The calendar wants the last four months; and the breviary ends *imperfectly* in the "Officium in natale plurimorum martyrum." Vellum; ff. 280. In Visigothic characters, finely written. xth cent. Folio.

Curious musical notation. Pages, fifteen inches by ten and a half. Several cut.

<sup>1</sup> Catalogue of Additions to the MSS. in the British Museum, 1876-1881.



30,850. Mozarabic Antiphonal for the year, with musical notation throughout. *Latin*. Vellum; ff. 241. In Visigothic characters, finely written, with large coloured initials of interlaced and other patterns. xth cent. Quarto.

Several folios cut down. Musical notes. Measures thirteen inches by ten.

30,851. 1. Mozarabic Psalter, with accompanying prayers and antiphons. *Latin*. *Imperfect*, beg. with Psalm xvi. This is followed by Ps. xvii. 1–30, after which there is a lacuna as far as Ps. xxxvii. 18. The Psalter ends with Ps. cl. 2. f. 1.

2. "Liber Canticorum." *Imperfect*, beg. with the words "pedum tuorum omnes" in Canticle xvii. (Migne, *Patrologia*, vol. lxxxvi., col. 855). f. 92.

3. Liber "imnorum de toto circulo anni." Ending *imperfectly* in the "Imni vespertini dominicales quotidiani." f. 111.

4. Special services, with hymns and antiphons. *Imperfect* at both ends, the first complete service being the "ordo ad medium noctis celebrandum" (*sic*). f. 164.

Vellum; ff. 202. In finely written Visigothic characters, with coloured initials. xth cent. Folio.

Measures fifteen inches and a half by twelve.

30,852. Collection of prayers for the services in the Mozarabic Liturgy throughout the year. *Latin*. *Imperfect*, extending from Advent to the Nativity of S. John Baptist (24 June), with lacunæ in several places. The prayers include, with many others, those which in the Gothic Breviary are entitled the "capitula," the "benedictio," and the "oratio." For a collection of a similar character see *J. M. Thomasii . . . opera omnia*, studio curaque Jos. Blanchini, tom. i., Romae, 1741, p. 1. Vellum; ff. 115, decayed and mutilated at the edges. In Visigothic characters, with rubrics and coloured initials. ixth century. Quarto.

Some cursive writing. MS. not in good preservation. Measures about thirteen inches by ten.

30,853. Homilies for the year and for particular occasions, from St. Augustine and others. *Latin*. Included also are:—

1. "Epistola beati Clementis episcopi directa sancto Iacobo episcopo Iherosolime": a passage, "cauere et anteuenire—uitę pęmia peruenire," from the first of the "Epistolę decretales" (Migne, *Patrologia Gręca*, vol. i., coll. 466 D—468 C). f. 222 b.

2. "Incipit epistola sancti Saluatoris que directa est a domino et inuenta est super altare sancti Banduli [Bandelii] in ciuitate Nımaso [Nımes]," beg. "Amen dico uobis, quia misi super populum brucos et locustas." Cf. Baluze, *Capitularia regum Francorum*, Paris, 1677, vol. ii., col. 1396; and Amaduzzi, *Anecdota Litteraria*, Rome, 1773, vol. i., p. 61. The genuineness of the letter is attested by "Petrus episcopus de ciuitate Nımaso"; but the first bishop of Nımes of this name appears to have been Pierre Ermengaud, *circ.* 1080–1095. f. 231.

3. "Incipiunt capitulationes penitentiarum de diuersis criminibus": a penitential, beg. "i. de ebrietate uel enomitum (*sic*). Si quis Episcopus aut aliquis ordinatus ebrietatis uitium habuerit." *Imperfect*, about half the number of chapters being missing. See Berganza, *Antigüedades de España*, Madrid, 1719–1721, vol. ii., p. 666. f. 309.

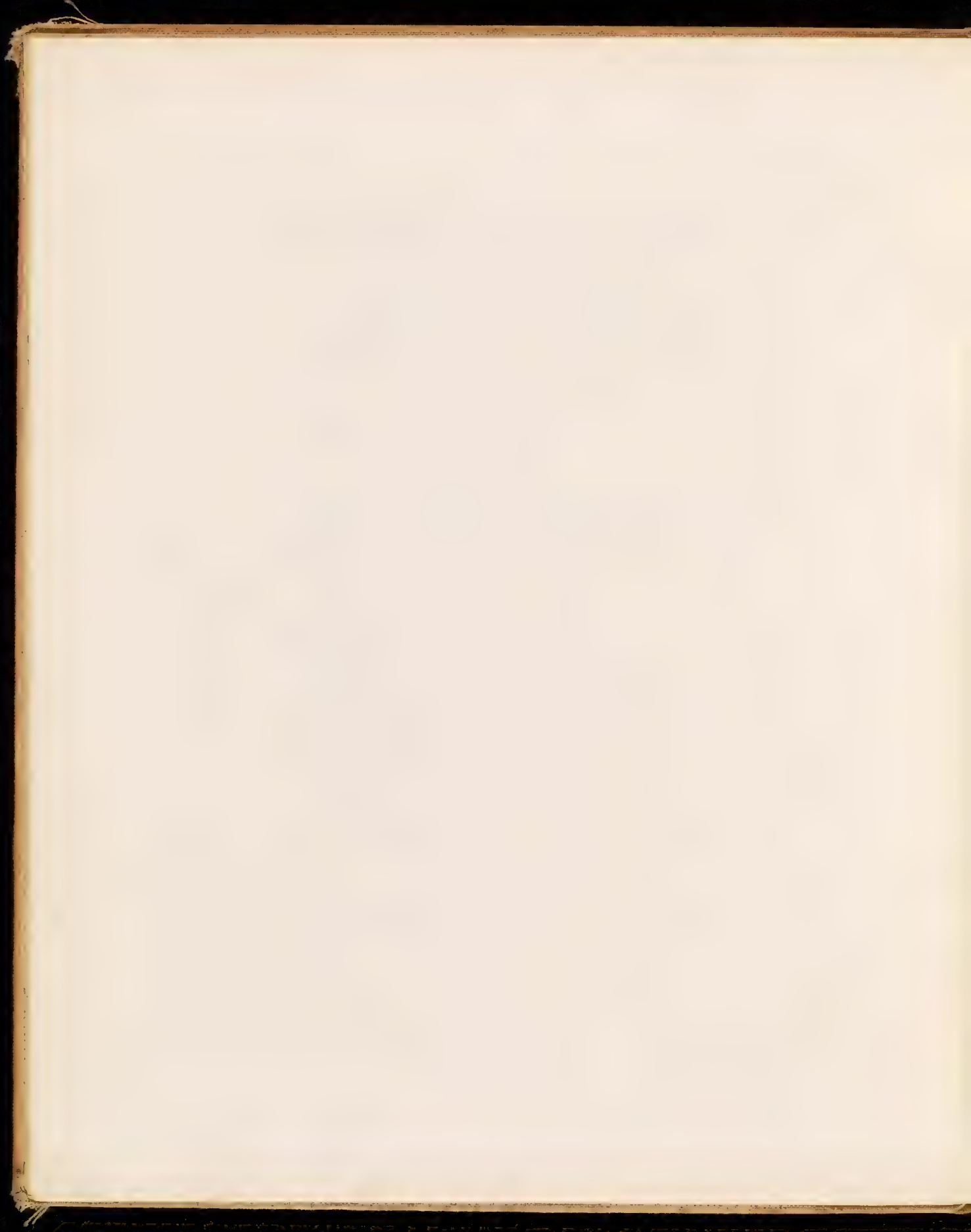
Vellum; ff. 324. In Visigothic characters, with delicately drawn coloured initials. xth cent. Small Folio.

30,854. "Liber dialogorum beati Gregorii Romensis episcopi, quem Petro diacono interrogante disseruit." *Imperfect*, ending in Bk. iv., ch. 24. Vellum; ff. 182. In Visigothic characters, with coloured initials. xth cent. Small Quarto.

Some pages injured. Measures about nine and a half by six and a half inches.

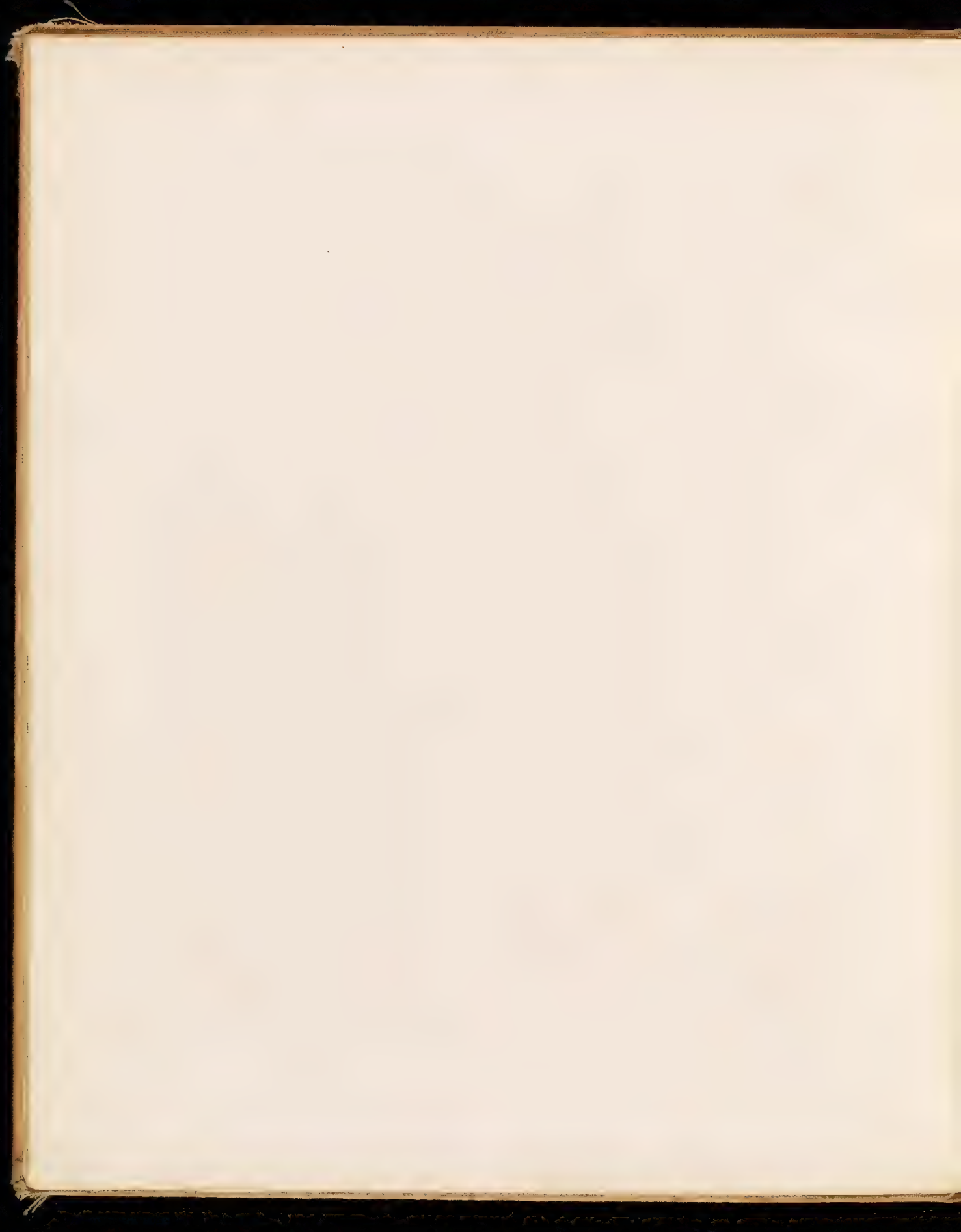
- ca. 85.  
30,855. 1. "Liber geronticon": sayings of the Egyptian fathers, in two books. *Latin*. Begins, "Quidam frater, quemadmodum in cella propria degere deberet"; but not identical with the "Verba seniorum, interprete Paschasio," (Migne, *Patrologia*, vol. lxxiii, col. 1025), a collection which begins in the same way. f. 3.  
2. "Sententia (sic) patrum Egyptiorum quas de Greco in Latino transtulit Martinus Dumiensis episcopus." See Migne, vol. lxxiv., col. 381. f. 94 b.  
3. Sayings of the fathers, in two books, beg. "1. De vincendo desiderium guile (sic). Abbas Zenon dum ambularet in Palestina." *Imperfect*. f. 114.  
Vellum; ff. 142. In Visigothic characters, with coloured initials. xixth cent. Small Folio.

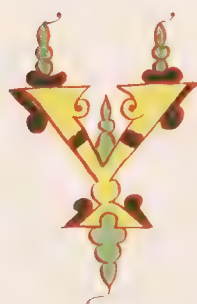
Thick vellum. Measures eleven inches by seven.

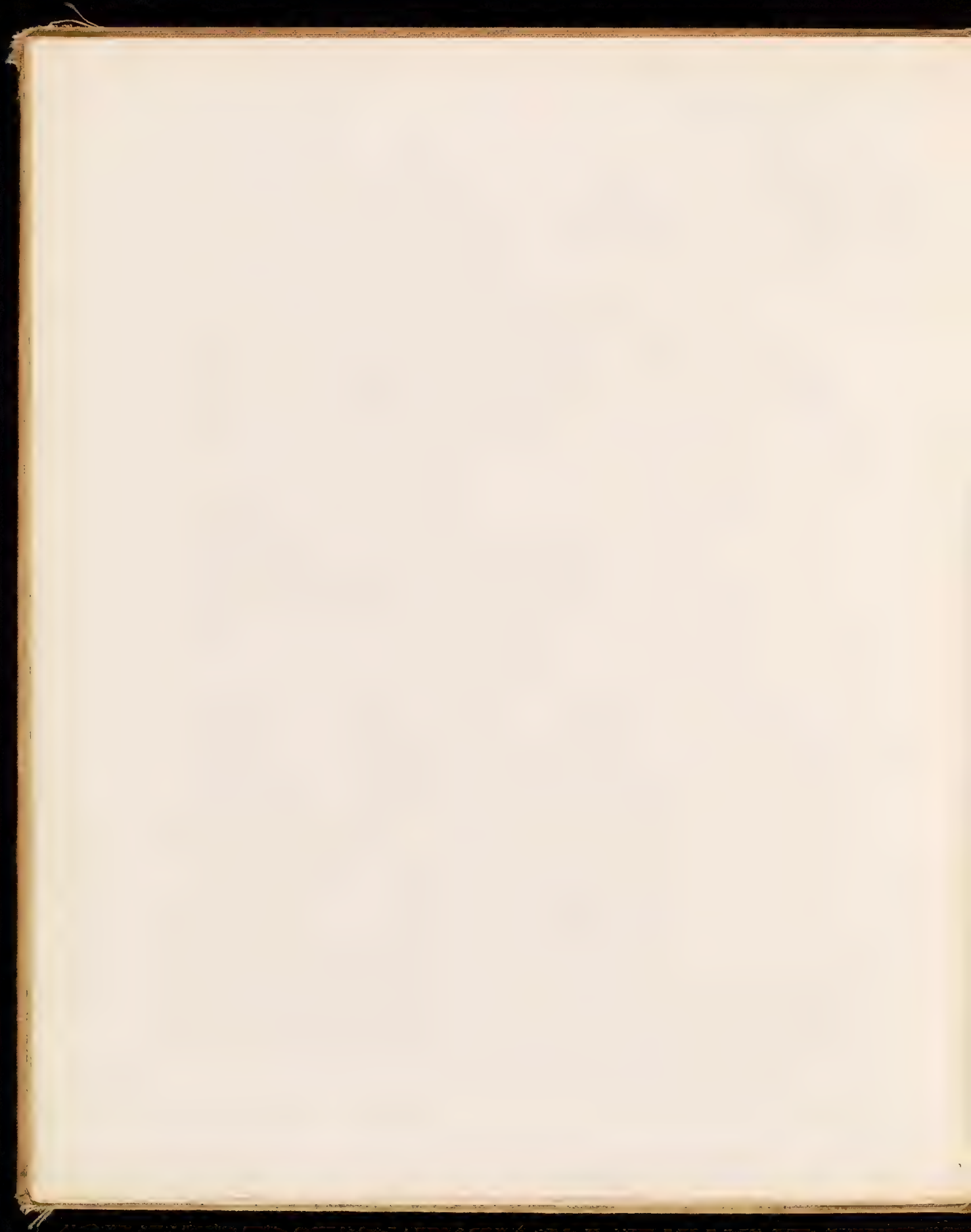


MANUSCRIPT NUMBER 30,844













f. 86 b

f. 146

f. 122

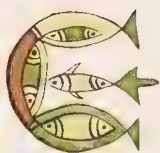
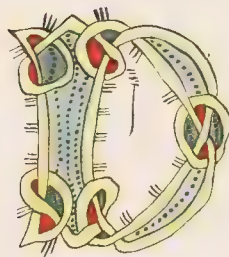
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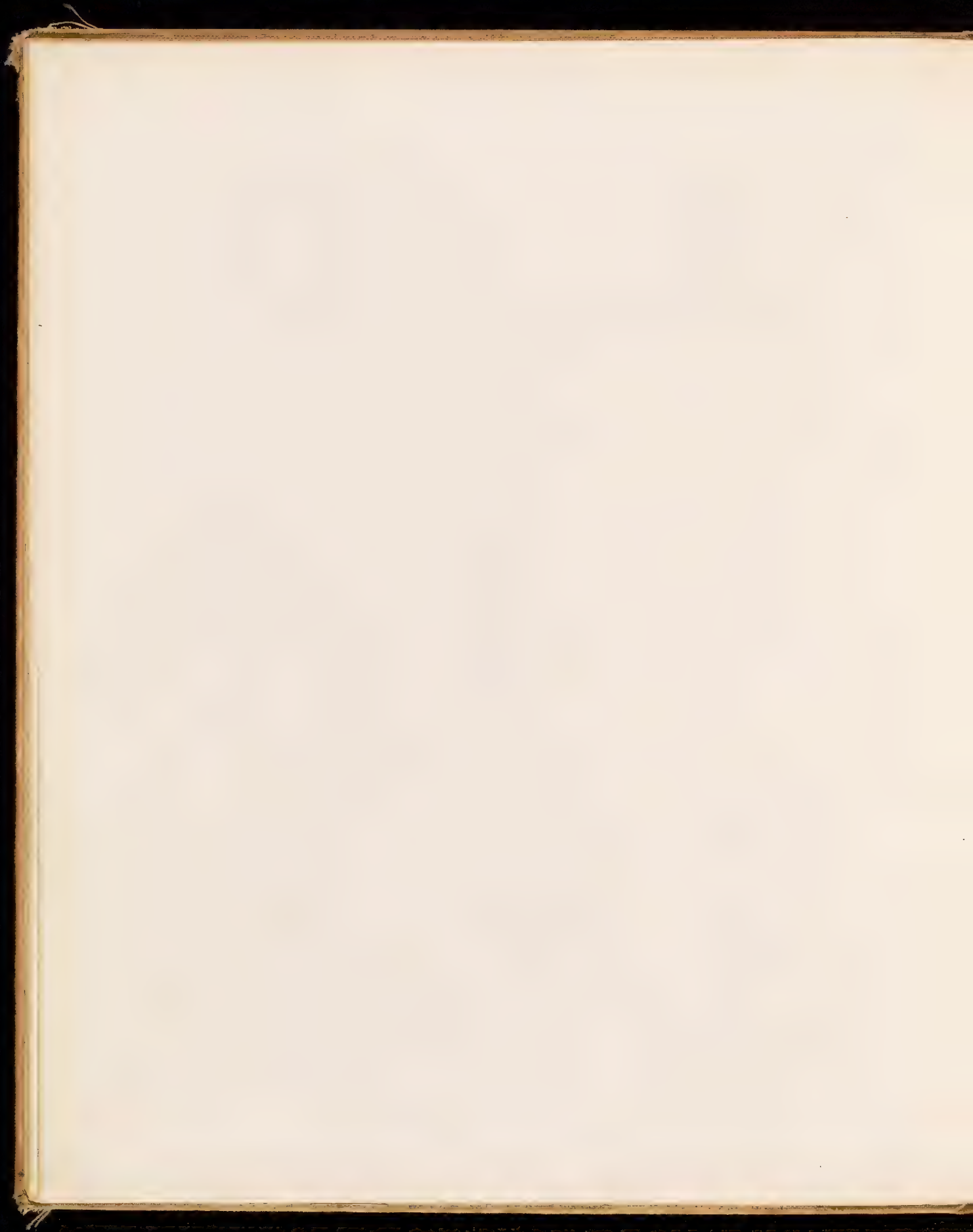
f. 61

f. 57

f. 175 b

f. 122 b









f. 33 b

f. 74 b

f. 71 b

f. 46 b

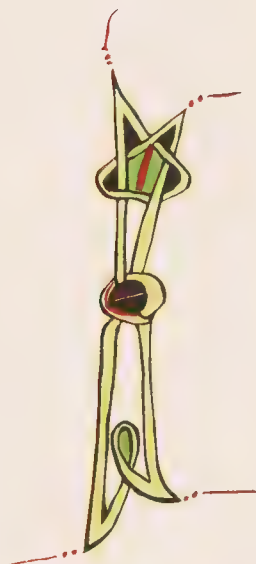
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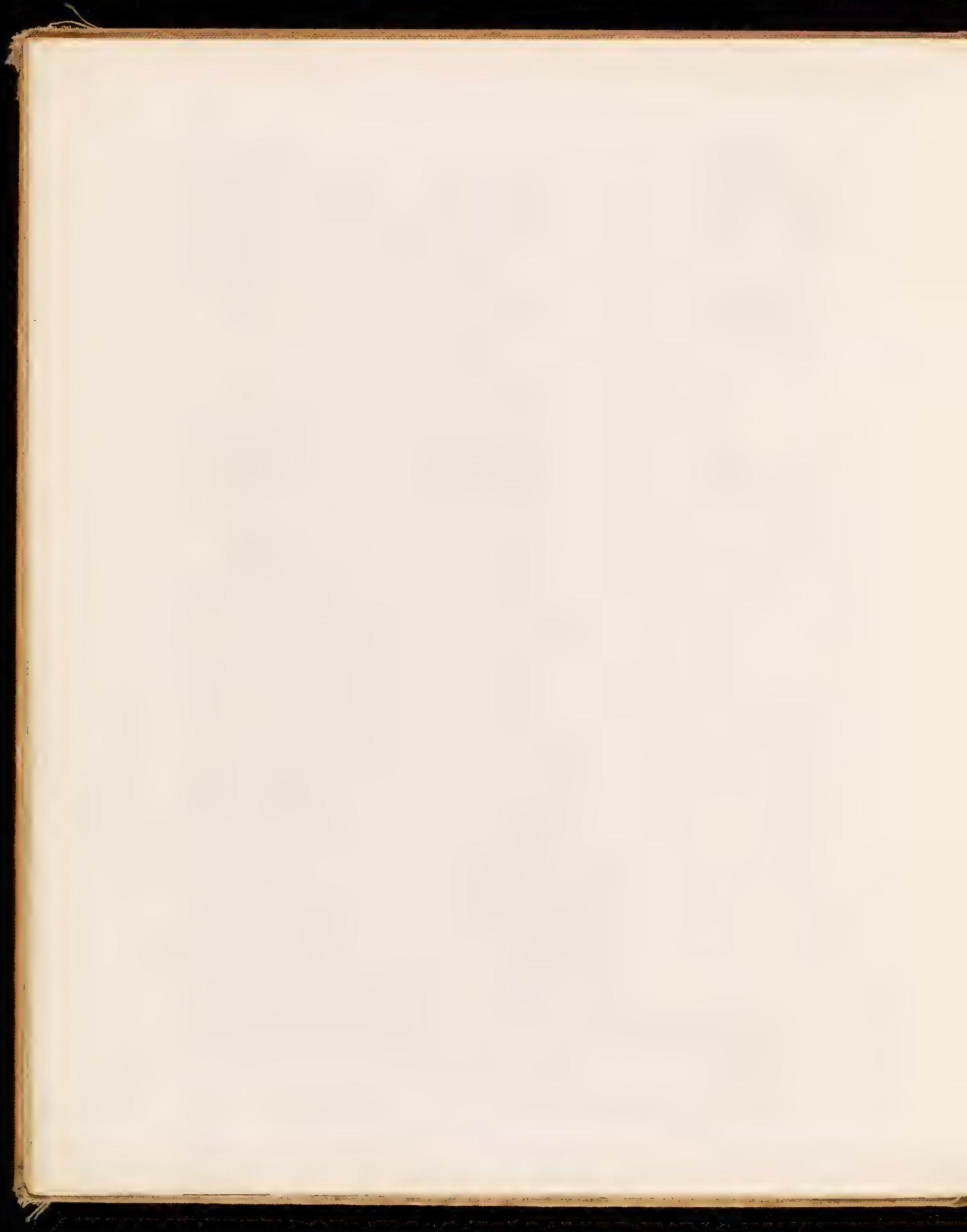
116 b

f. 15 b

f. 98 b

f. 33









f. 41

f. 41

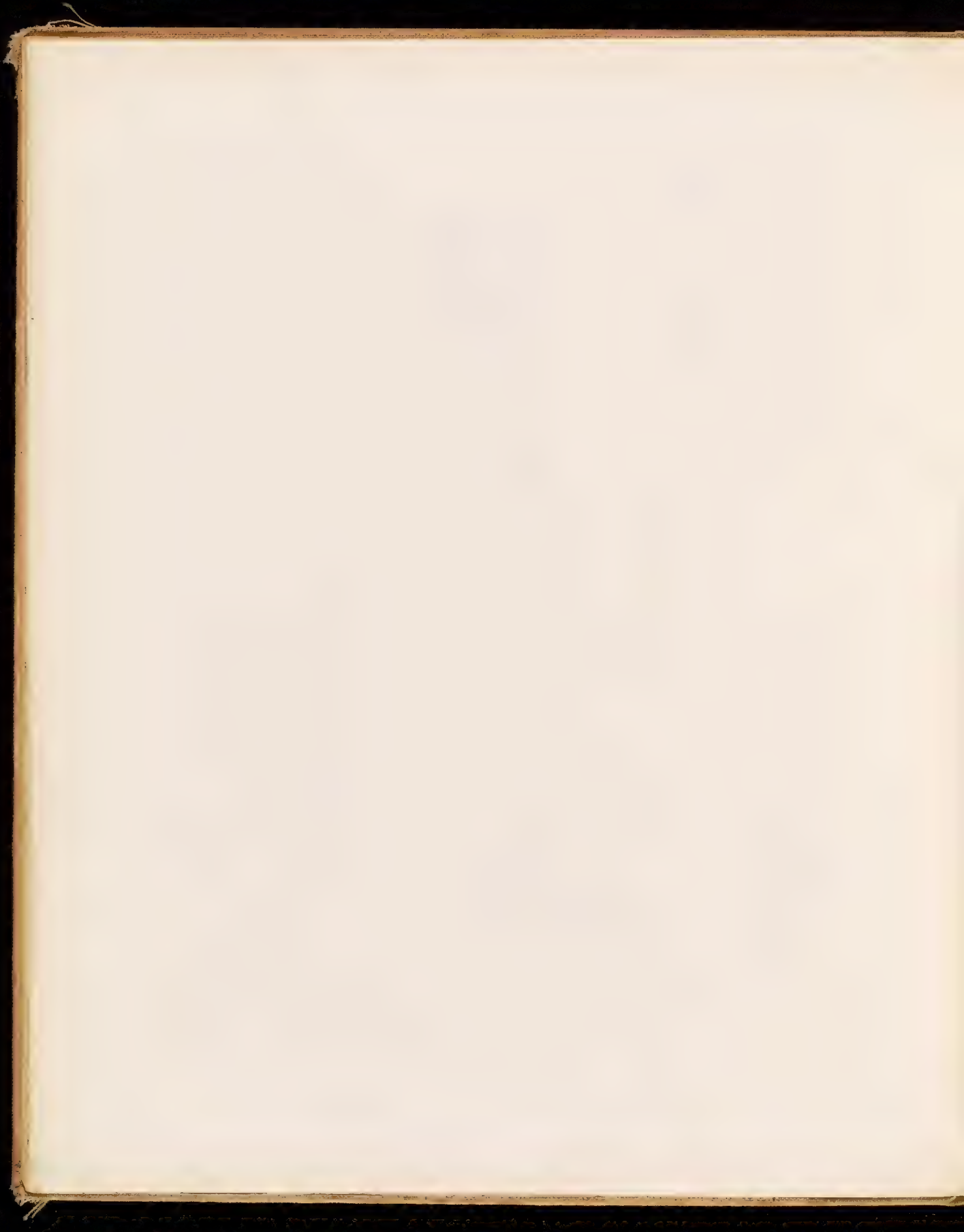
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f. 39

f. 104 b

f. 32







f. 103

f. 70 b

f. 183

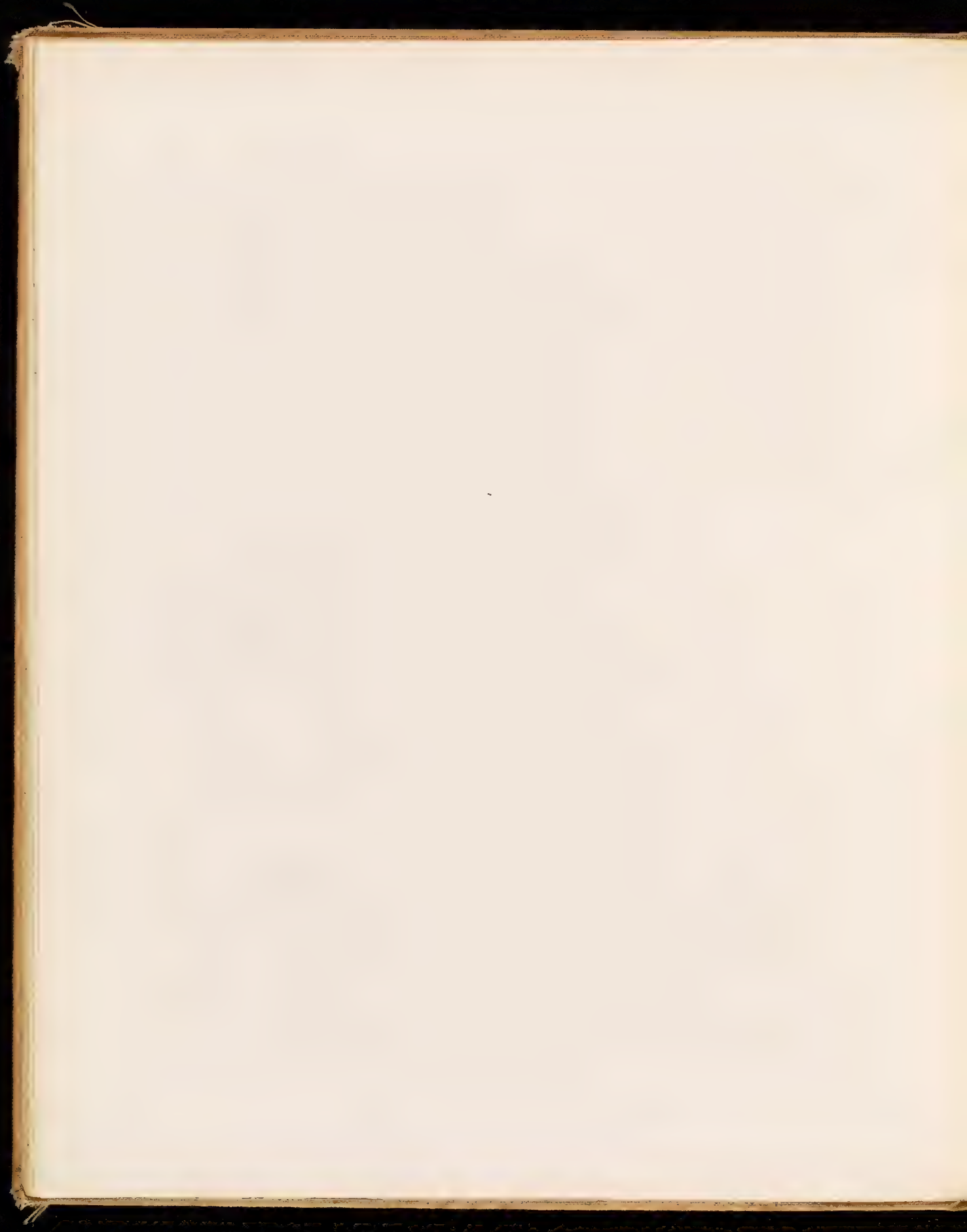
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f. 41 b

f. 169







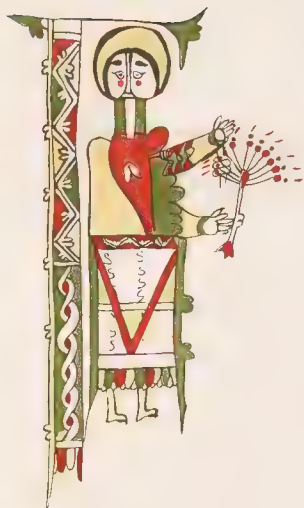
MANUSCRIPT NUMBER 30,845

112

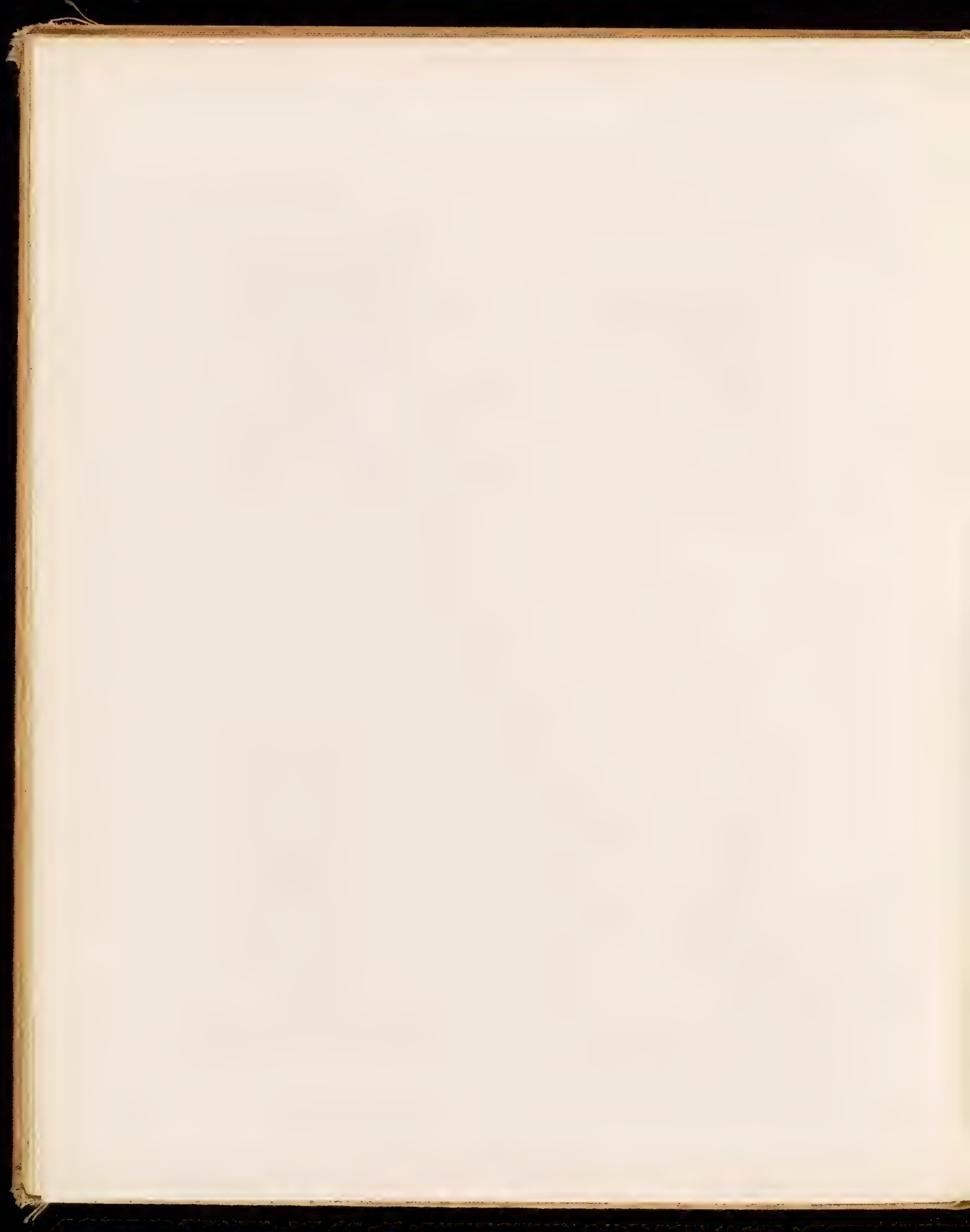
86 b

55

144 b









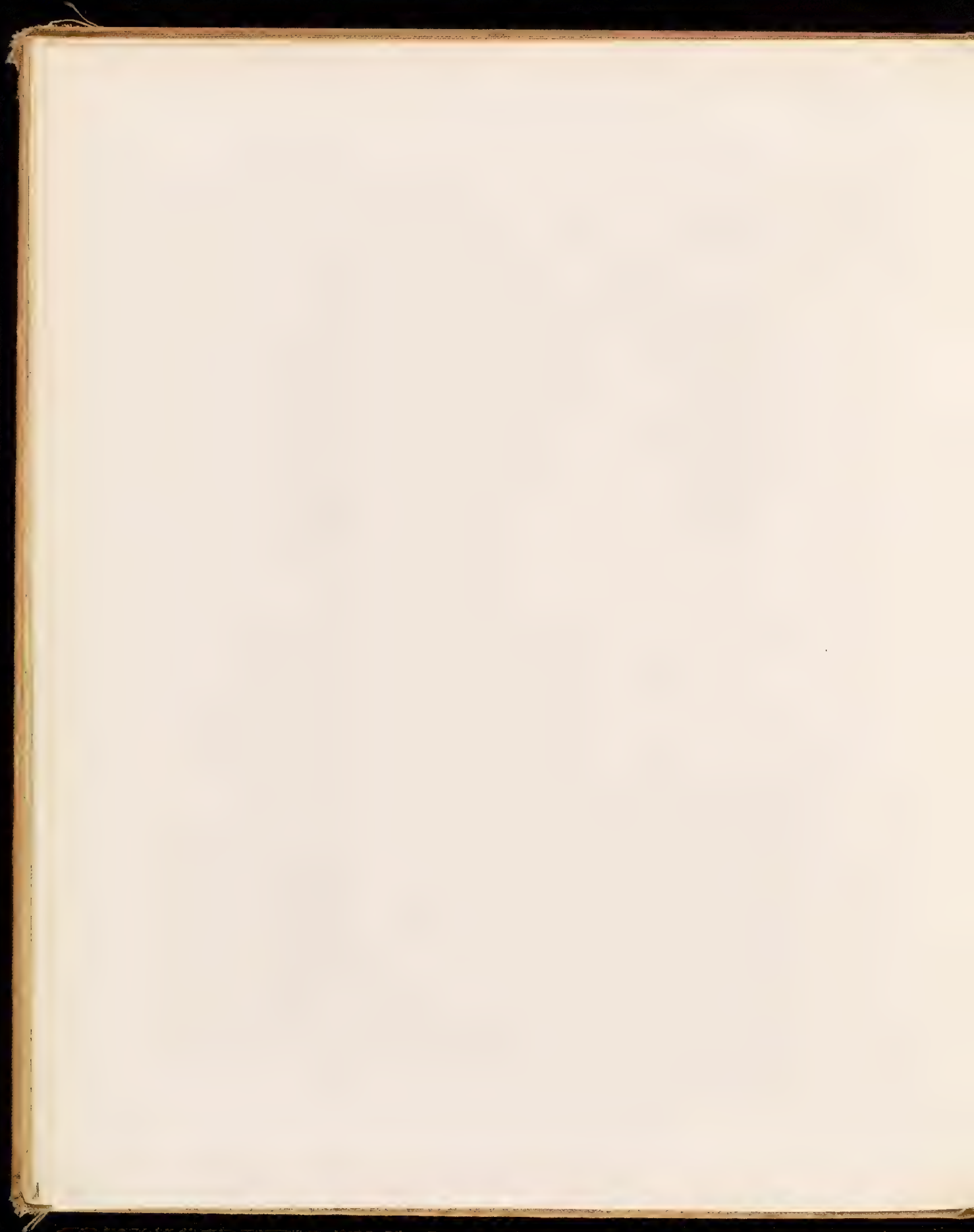
136 b

150

102

139









98

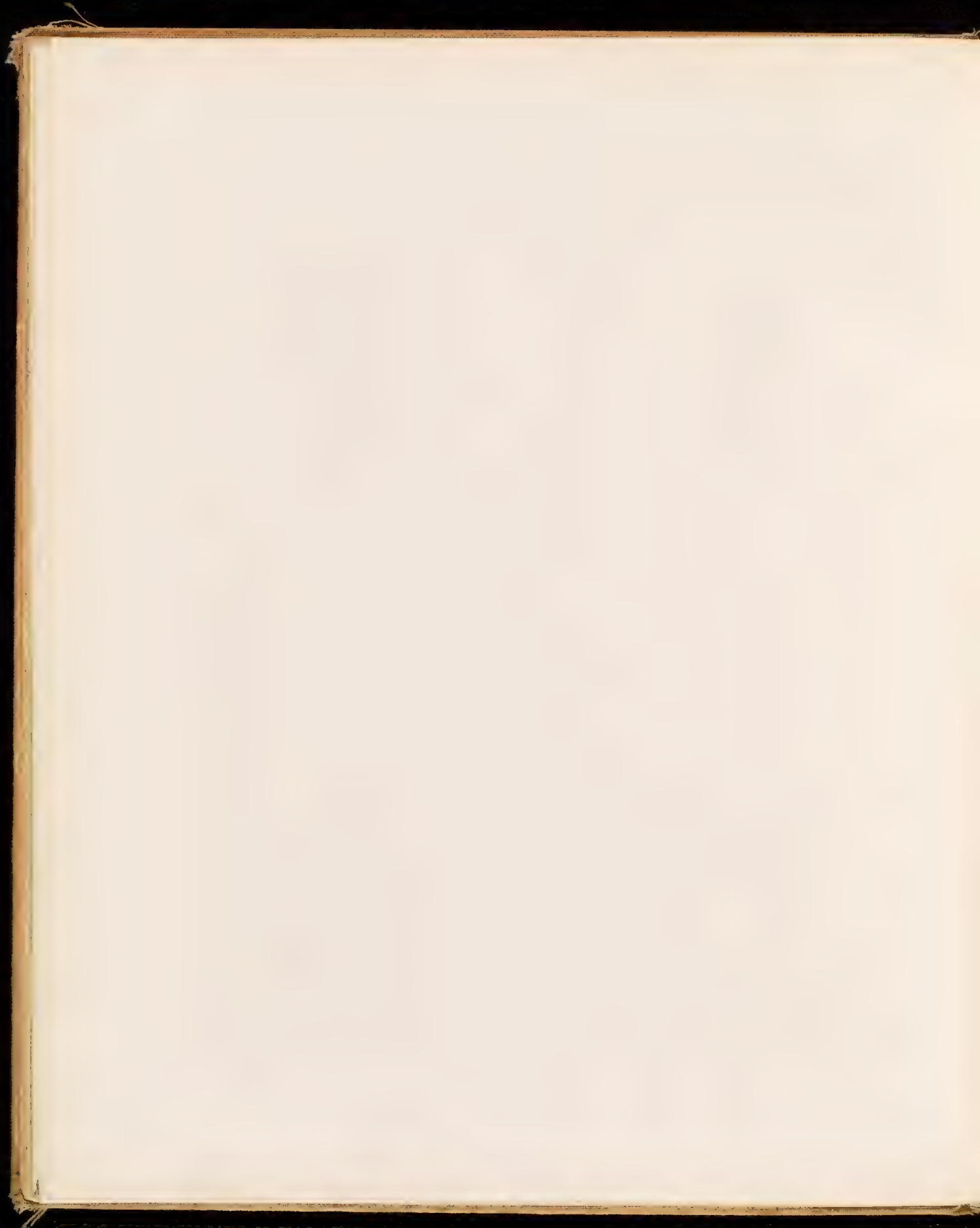
120

99

67

131 b









84

27 b

28 b

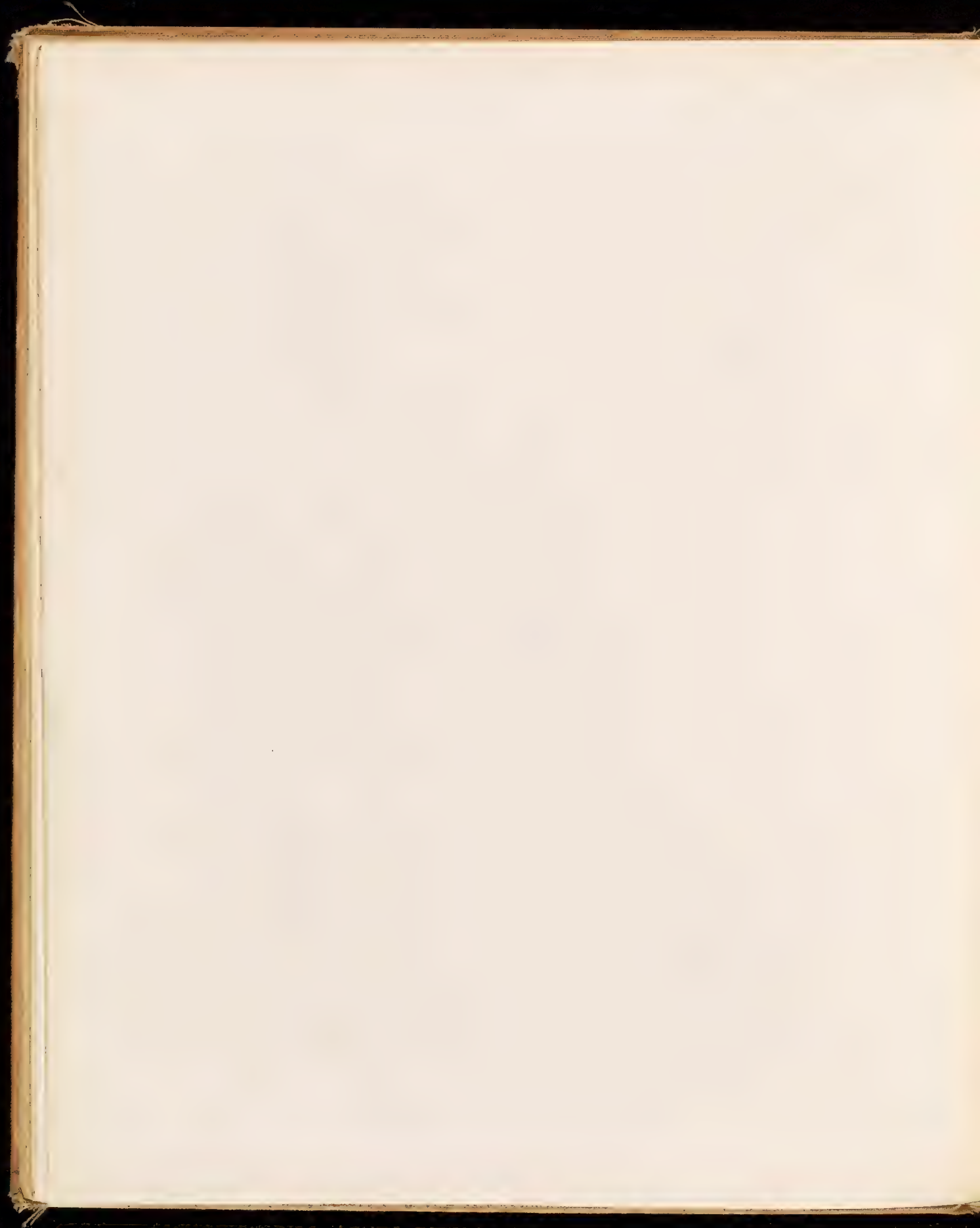
[ D ]

53 b

[ A ]

80







128 b

89 b

90

[ o ]

1 b

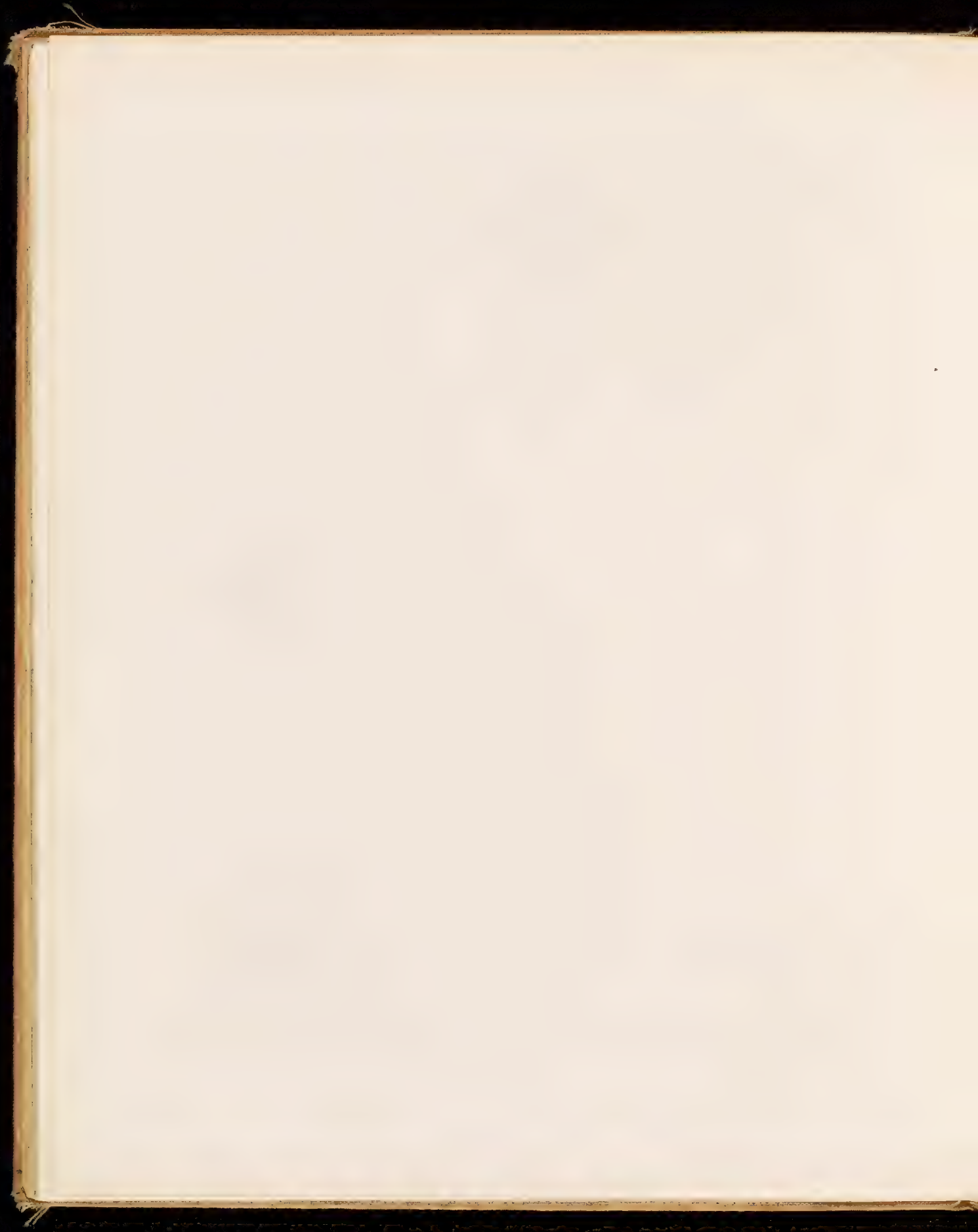
[ A ]

84

[ M ]









52 b

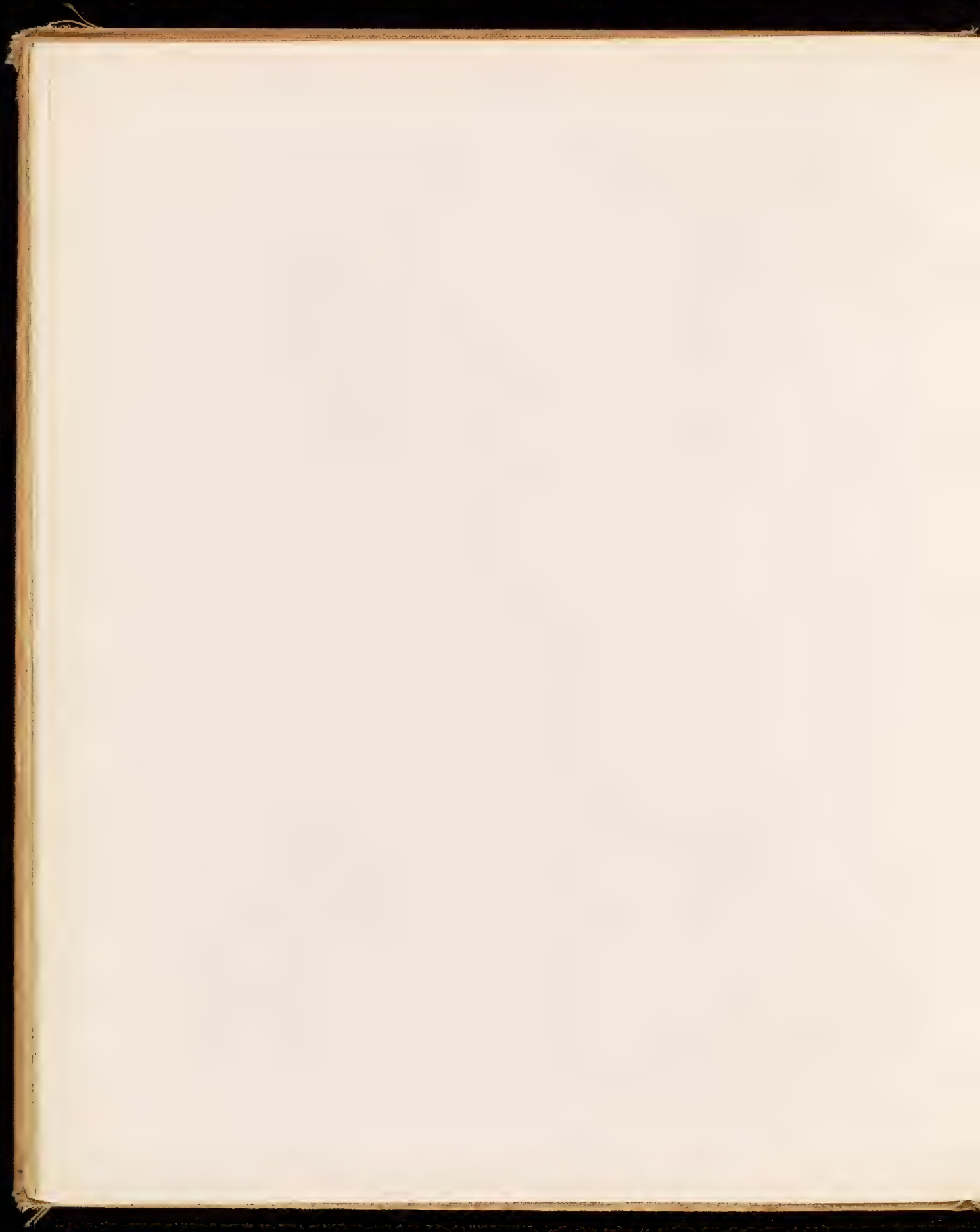
74

150 b

117

[ τ ]







MANUSCRIPT NUMBER 30,846

49

[ c ]

6b

[ d ]

70

{ p }

168b

[ q ]

51b

[ o ]

21

[ d ]

65

[ s ]

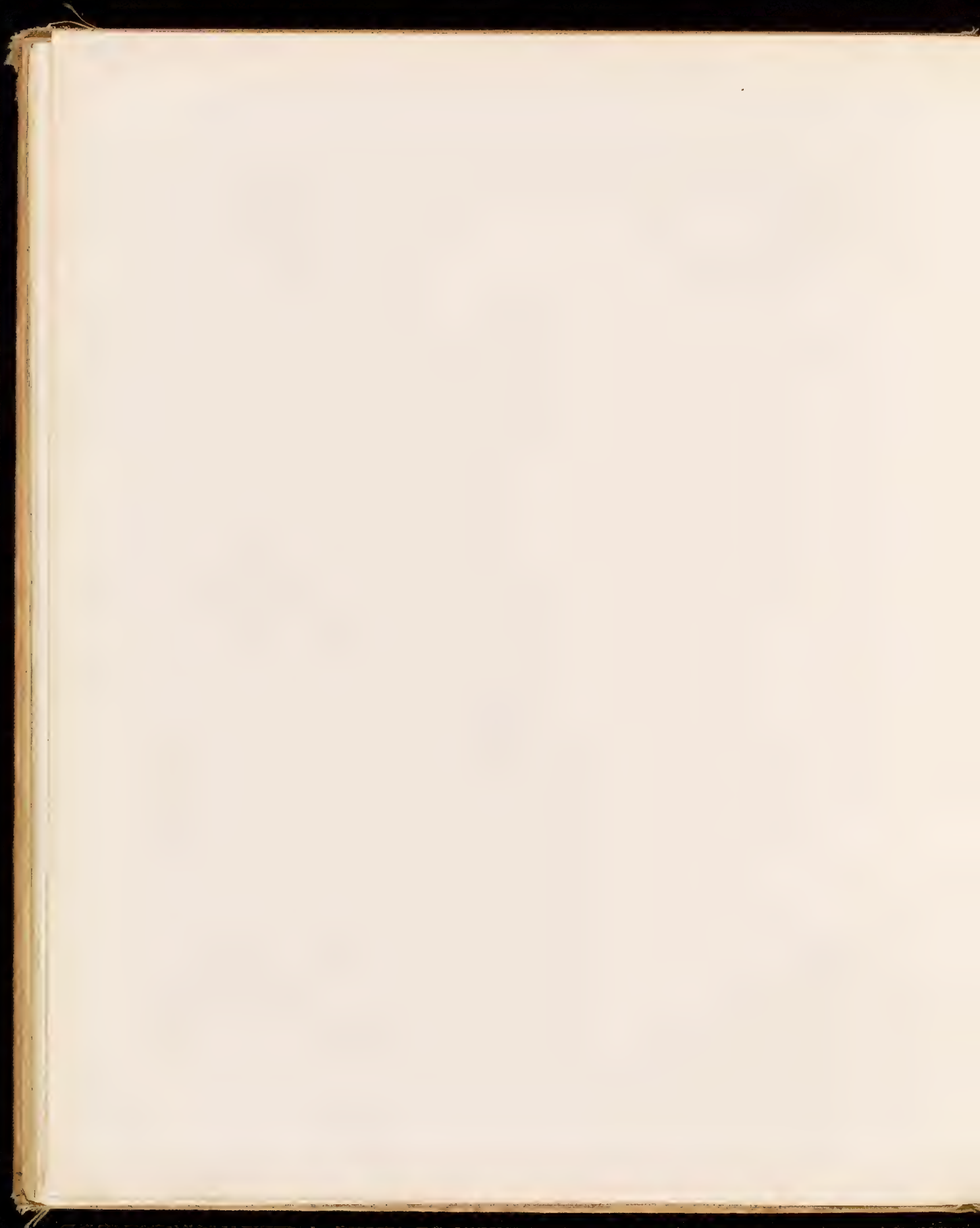
99b

[ g ]

65

[ a ]







84 b

161 b

147

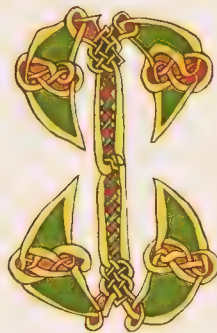
62

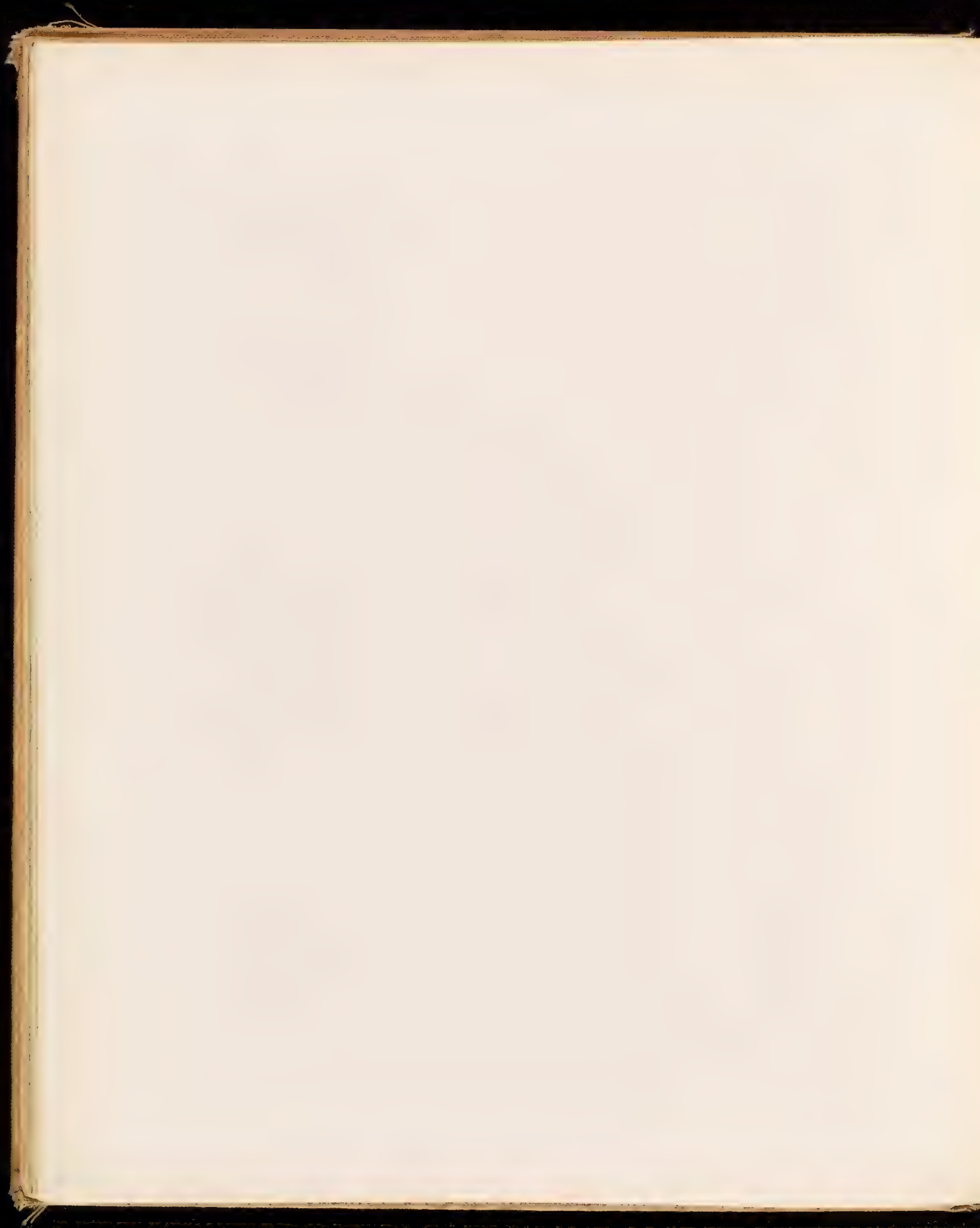
129 b

[ P ]

[ T ]







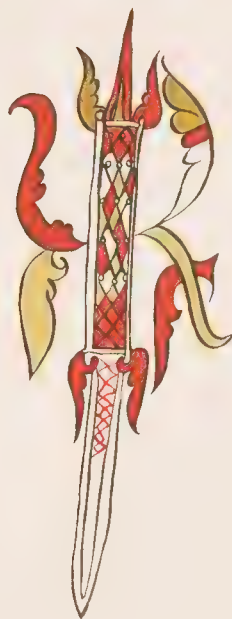
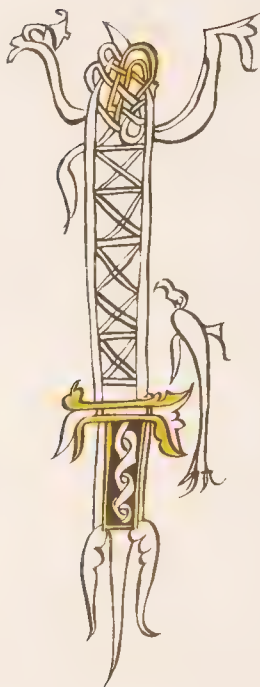


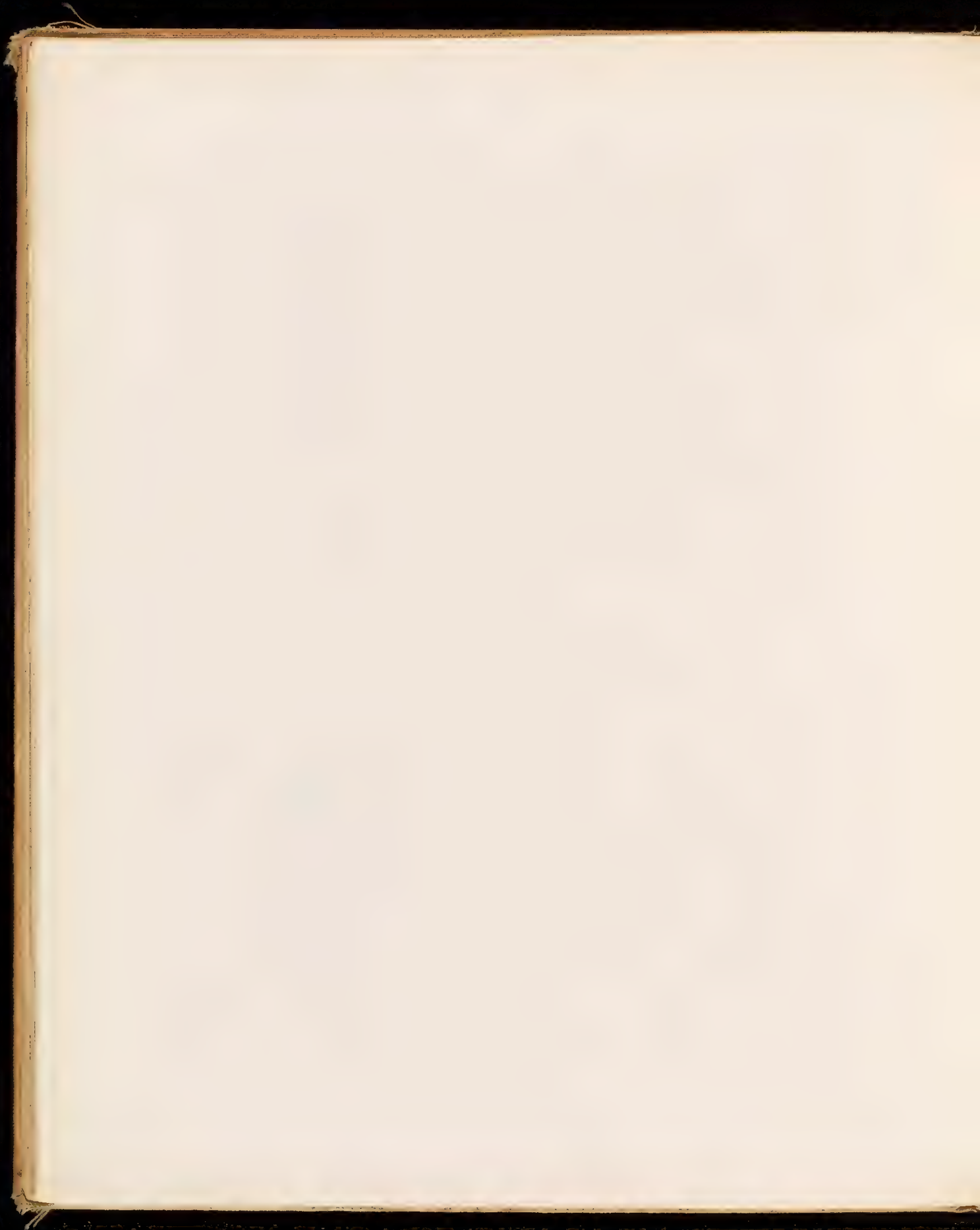
80

44

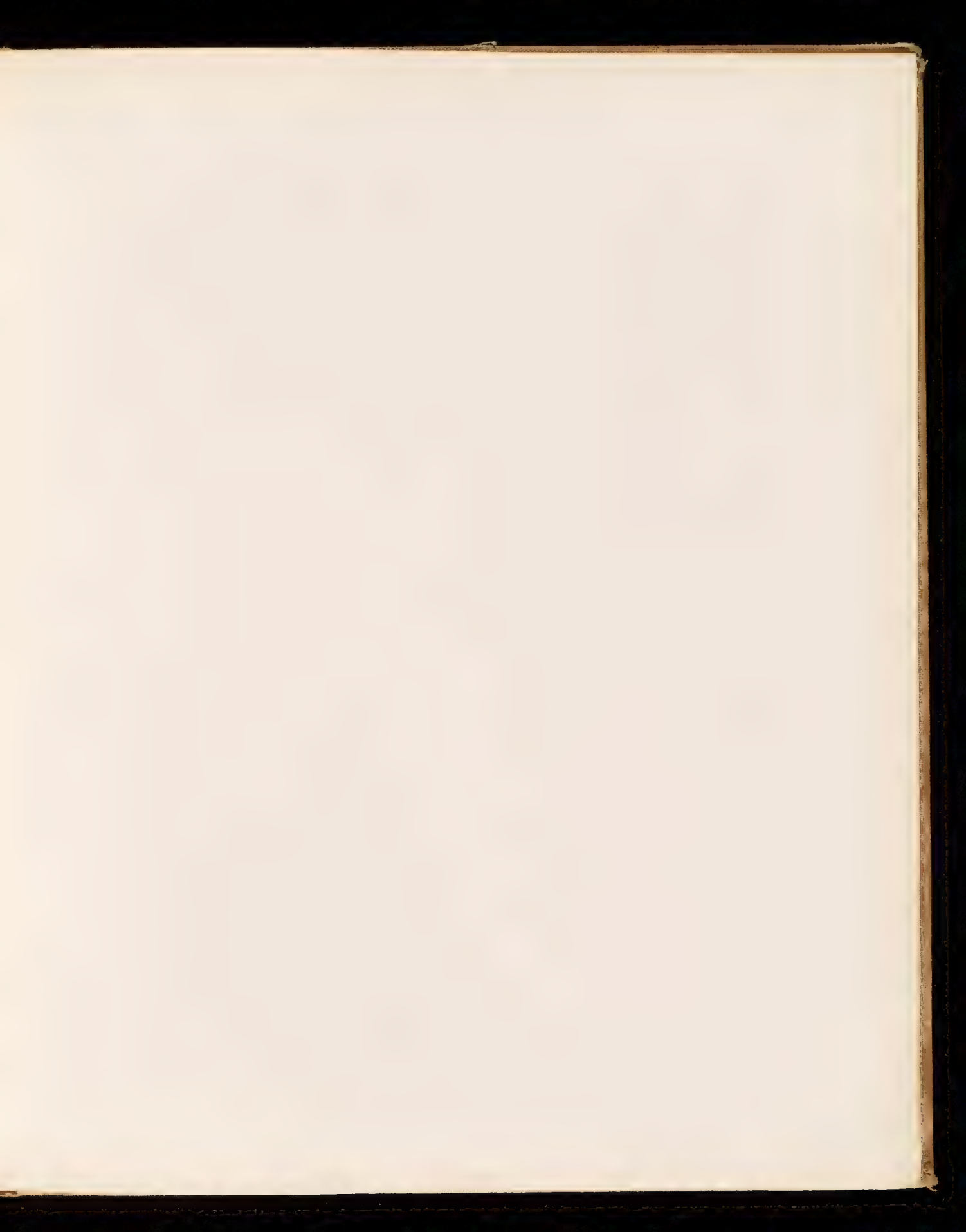
93

33b









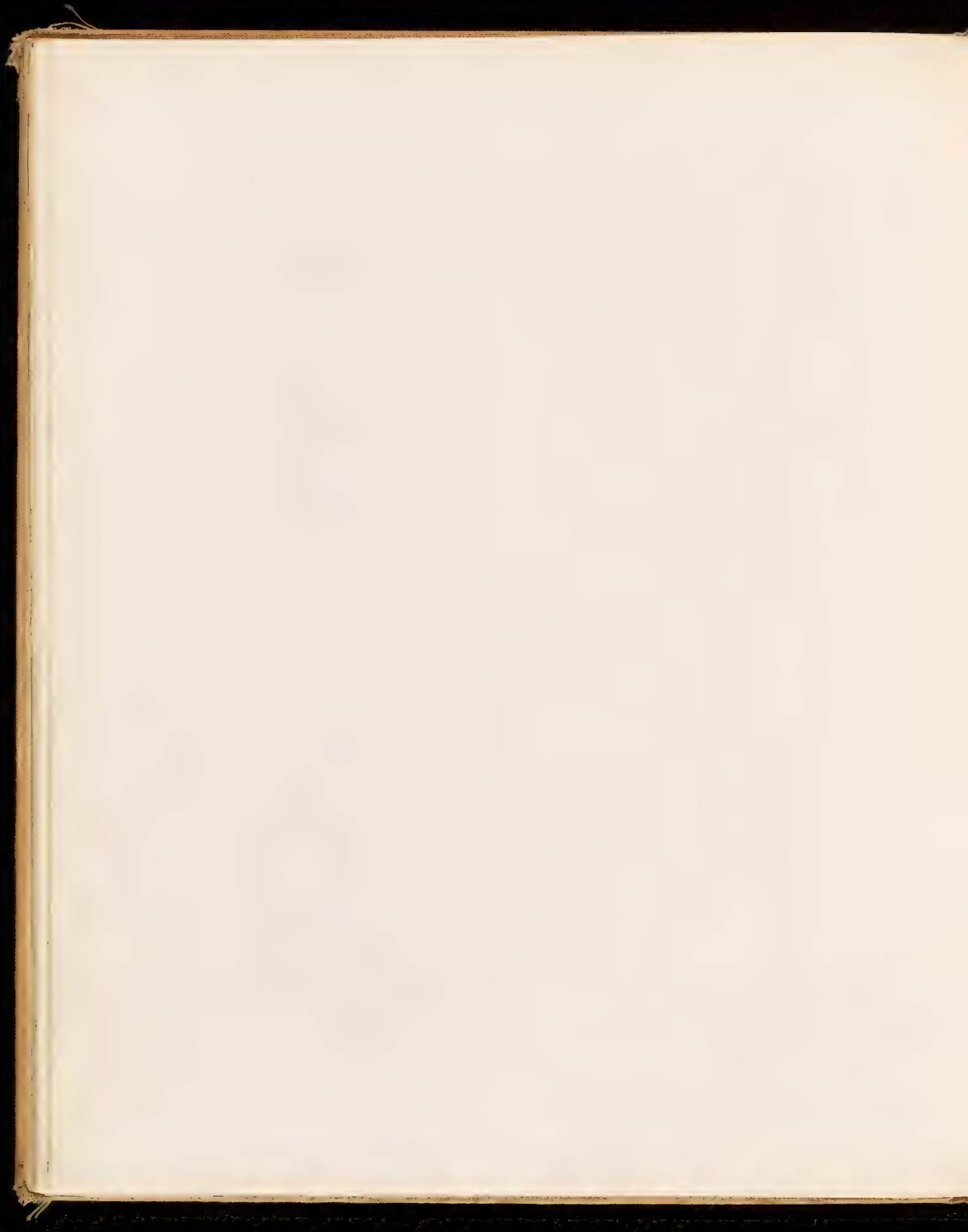
28

46 b

47 b

84





MANUSCRIPT NUMBER 30,847

5b

8b

7b

50b

7b

29b

179

32

12b

108b

121

107b

4b

51

92

20b

108

48

120b

26

90b



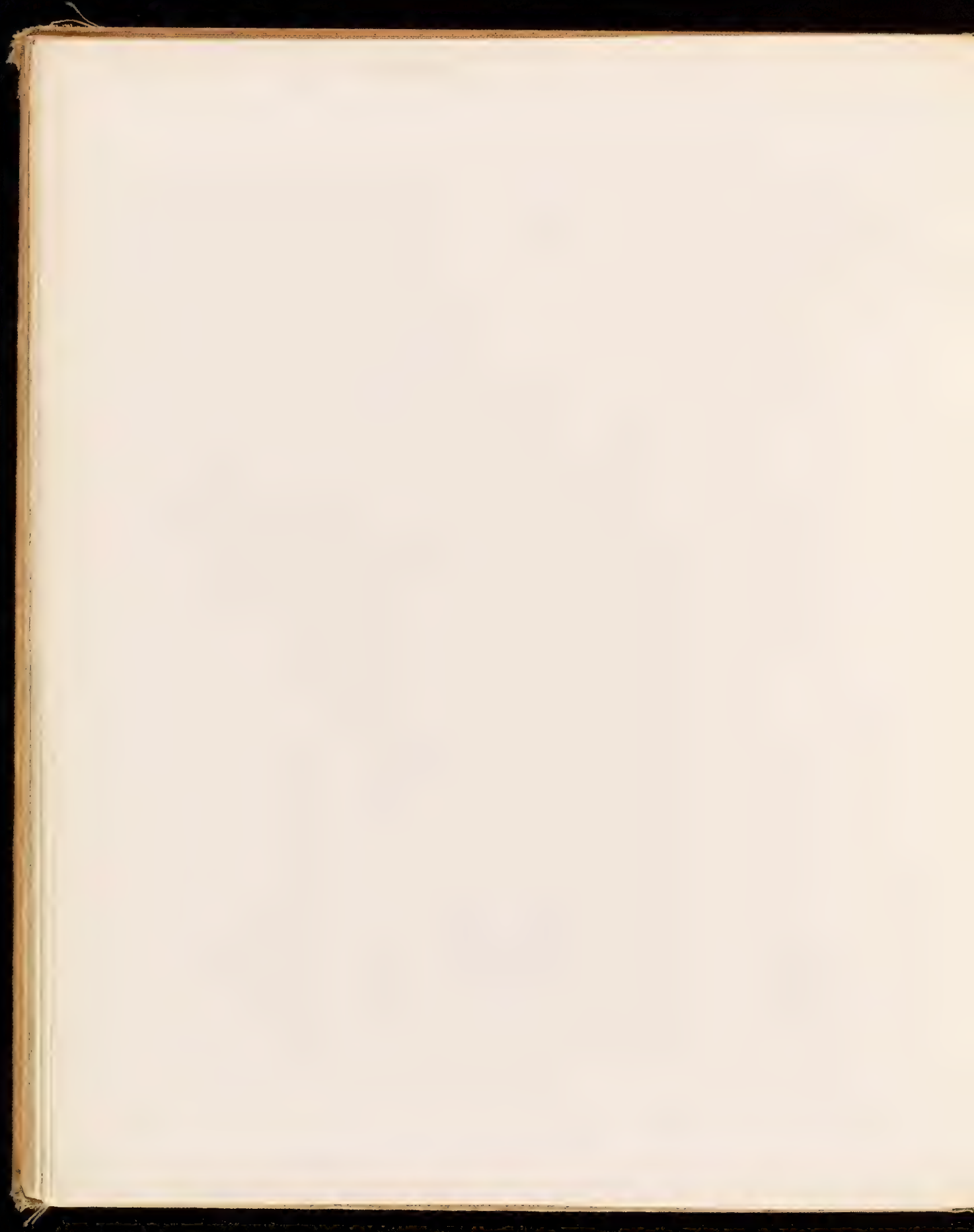
A B C D E

F G H

I J K L M N

O P Q

R S T V X



MANUSCRIPT NUMBER 30,848

140

168

207

204

139 b

50 b

73

132 b

161 b

84 b

155 b

84 b

241

50 b

240 b

120

205

104 b

139 b

210 b

A

B

C

D

E

F

G

H

I

L

M

N

O

P

Q

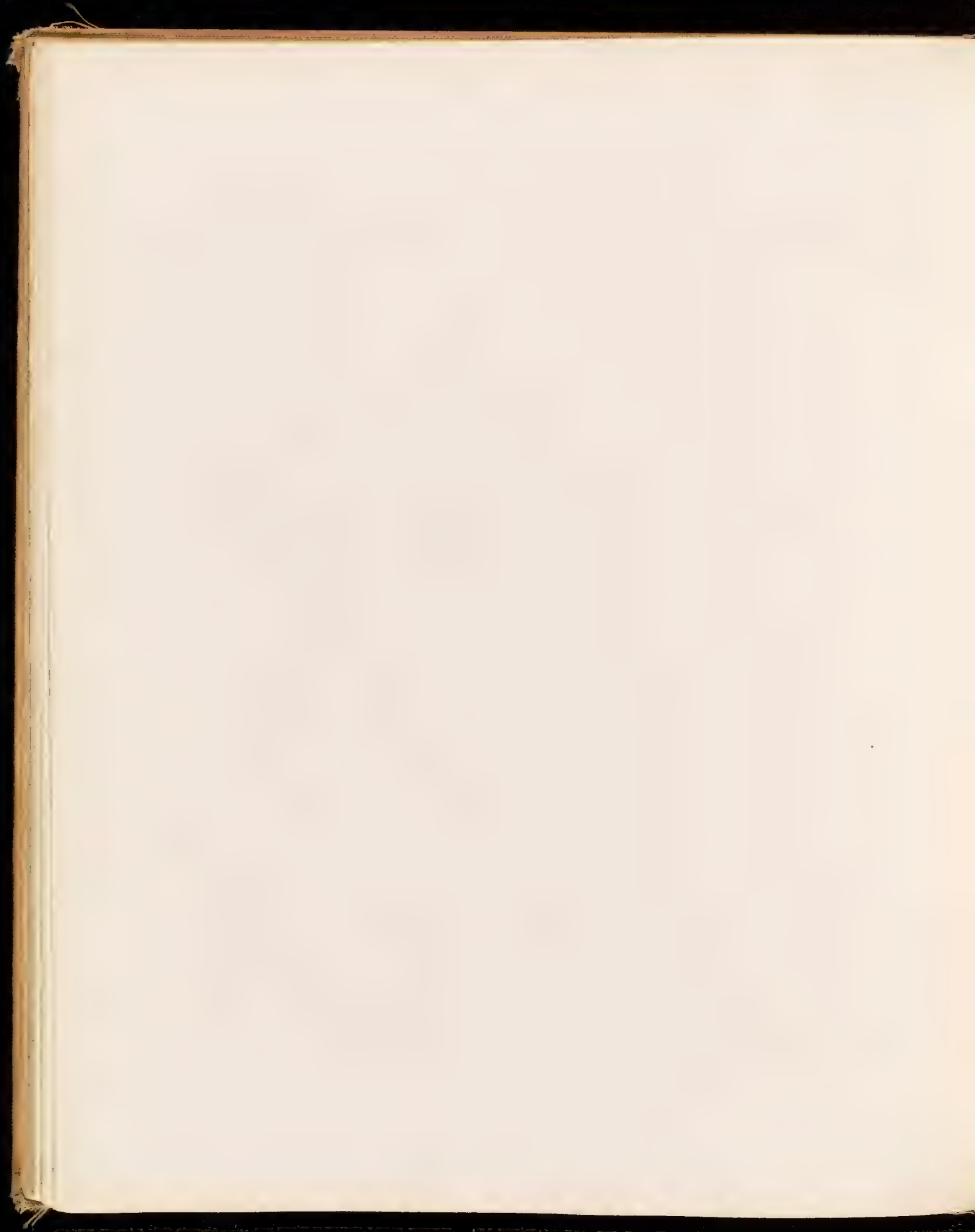
R

S

T

V

X





MANUSCRIPT NUMBER 30,850  
(PART FIRST)

f. 159b

[ 1 ]

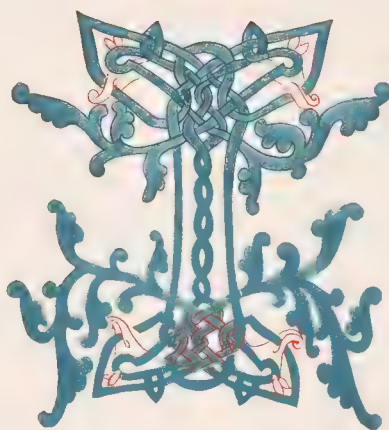
f. 131b

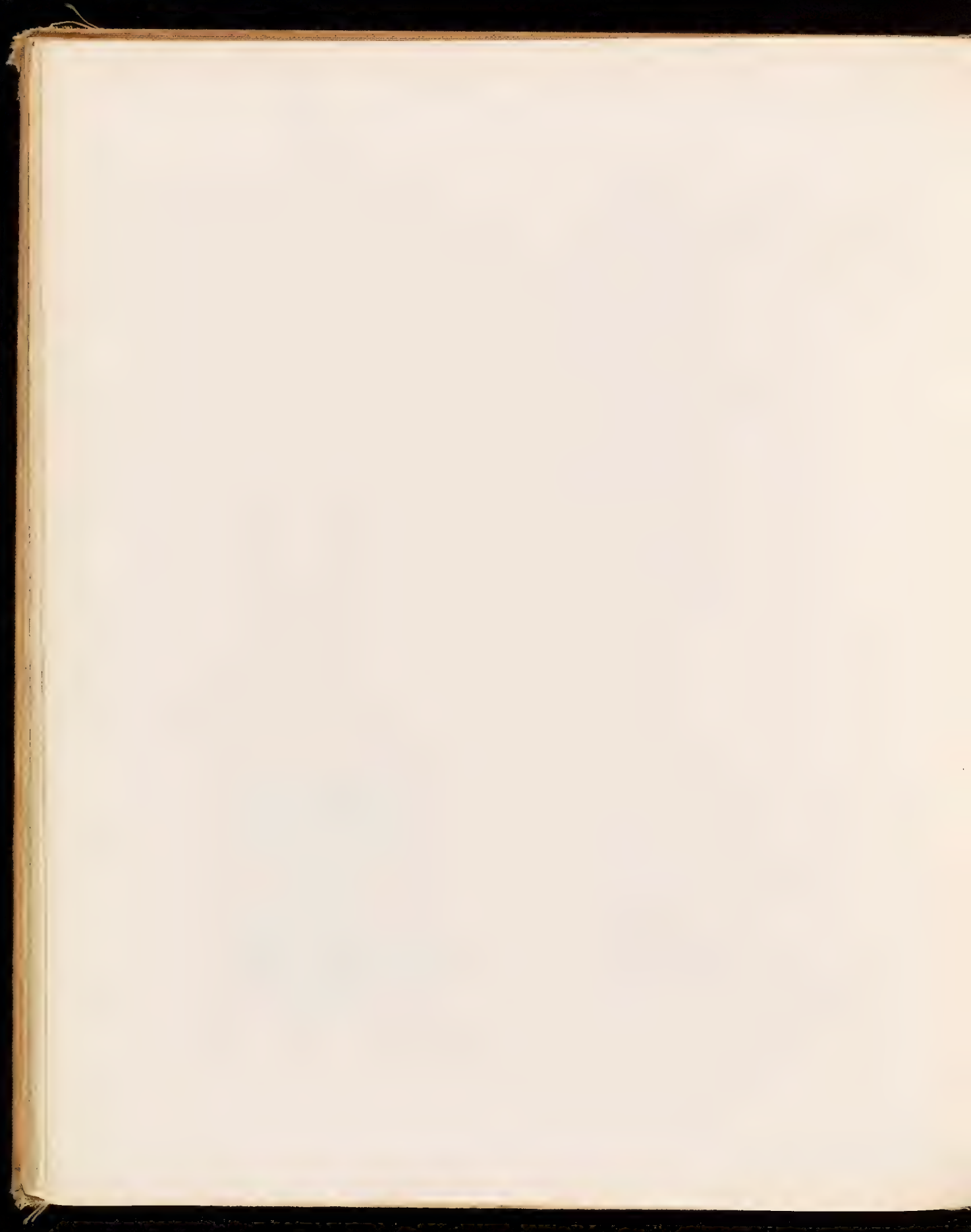
f. 38

[ 11 ]

f. 202b

f. 158







f. 155

f. 13 b

[ L ]

f. 126

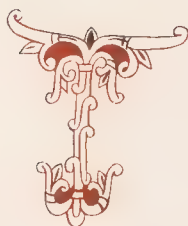
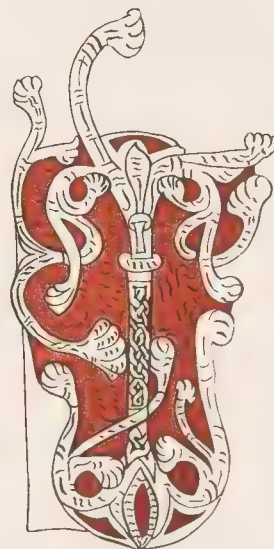
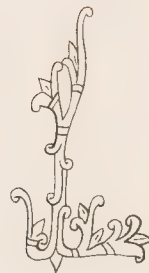
f. 122 b

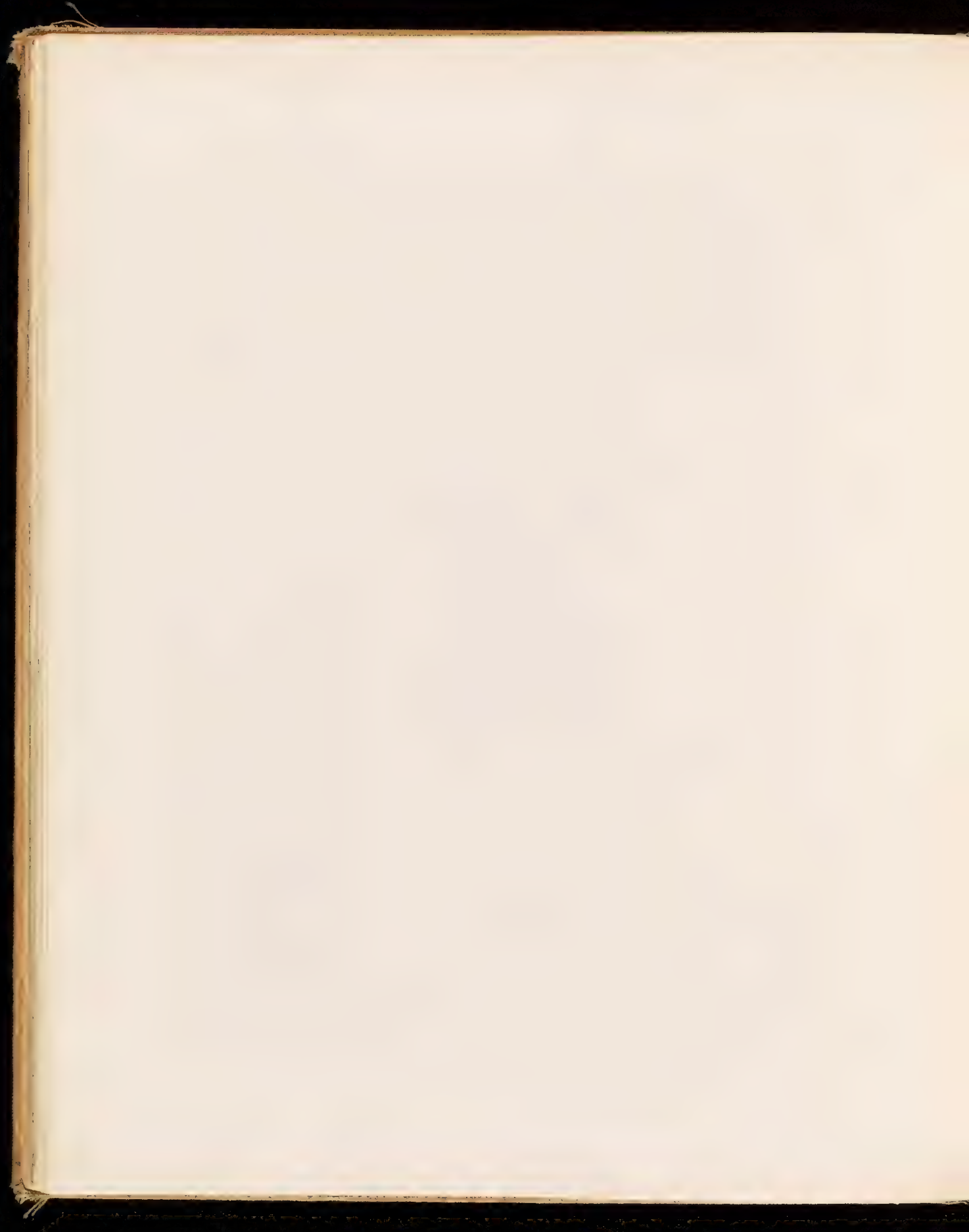
14 b

f. 22 b

[ T ]







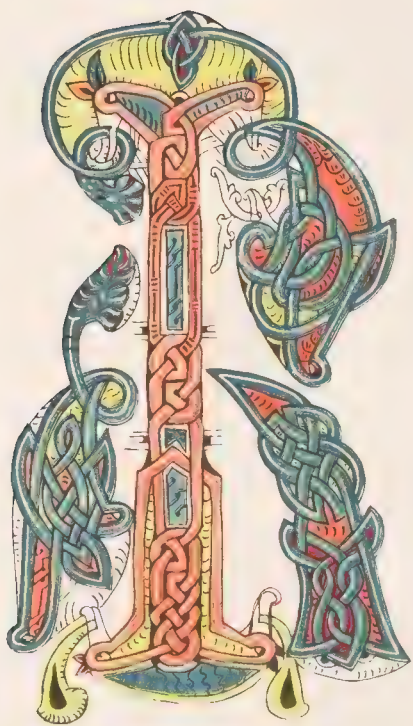


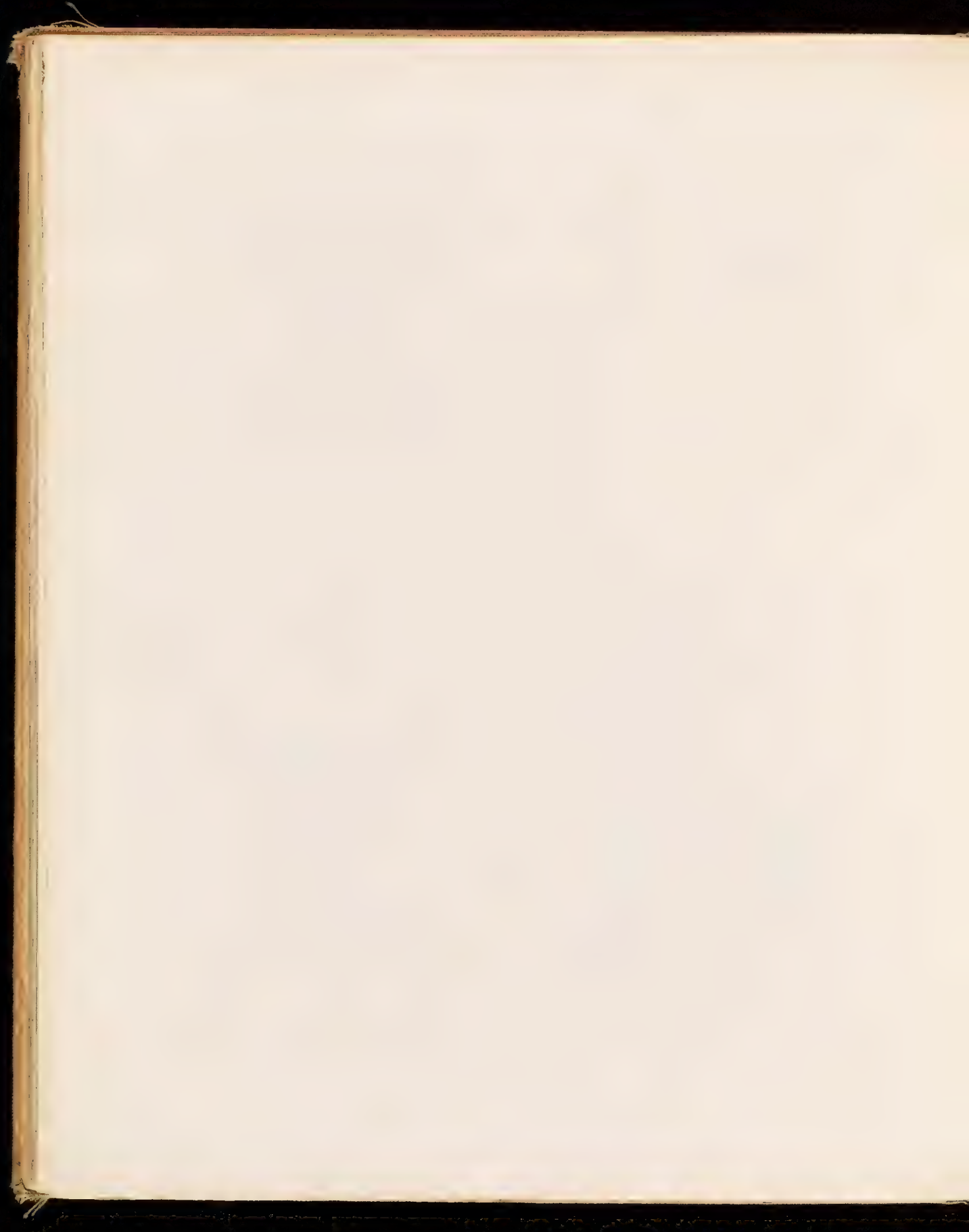
f. 101 b

f. 31 b

f. 92

f. 22 b



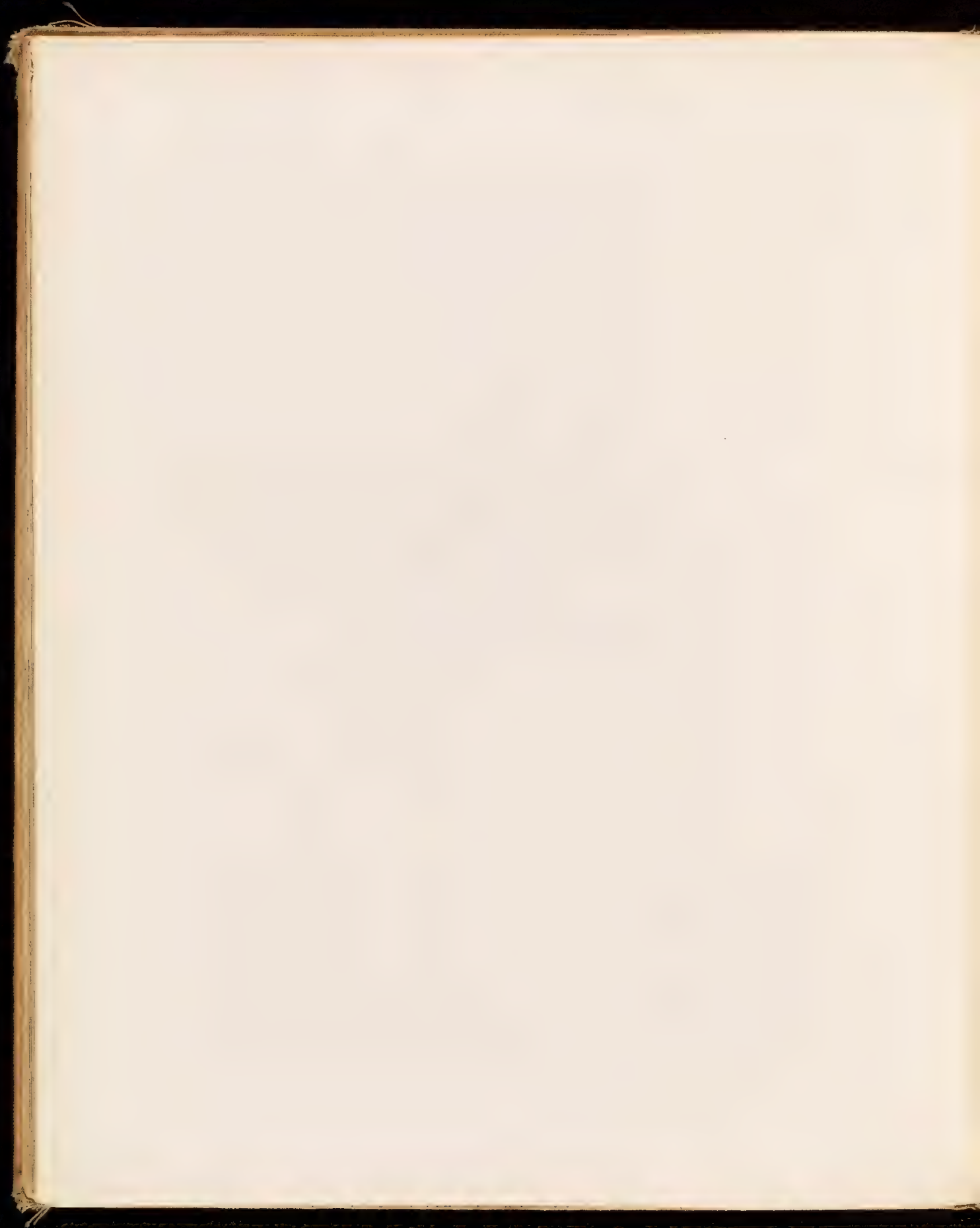




MANUSCRIPT NUMBER 30,850  
(PART SECOND)

6b





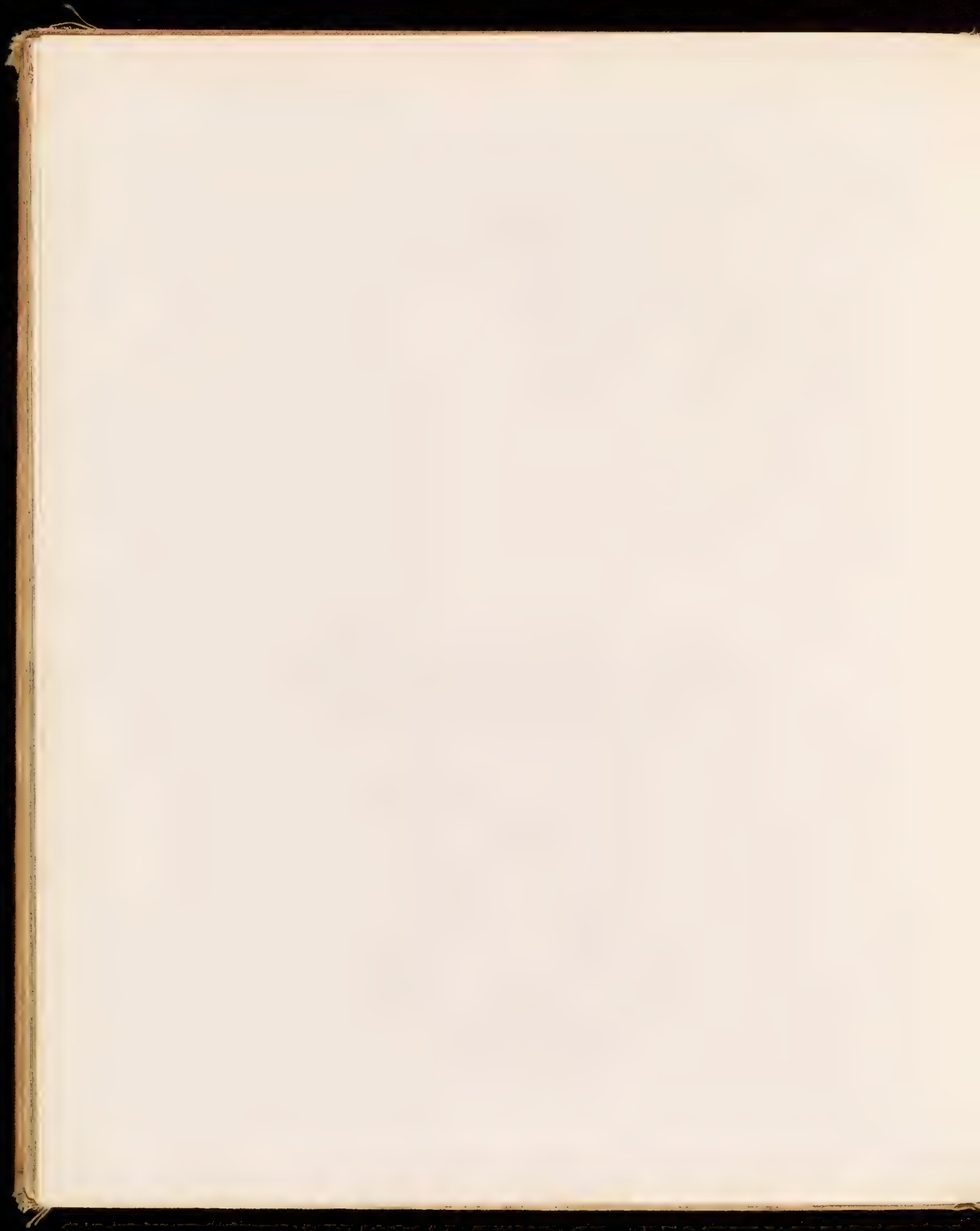


79

157 b







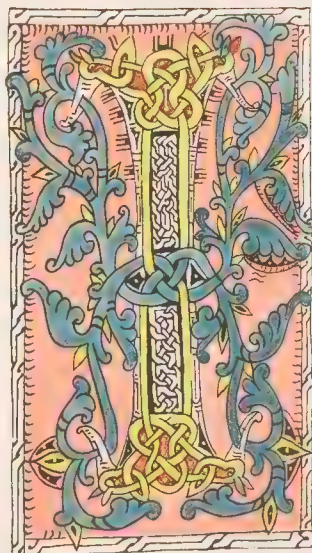
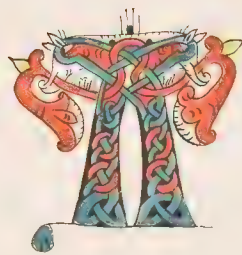


160 b

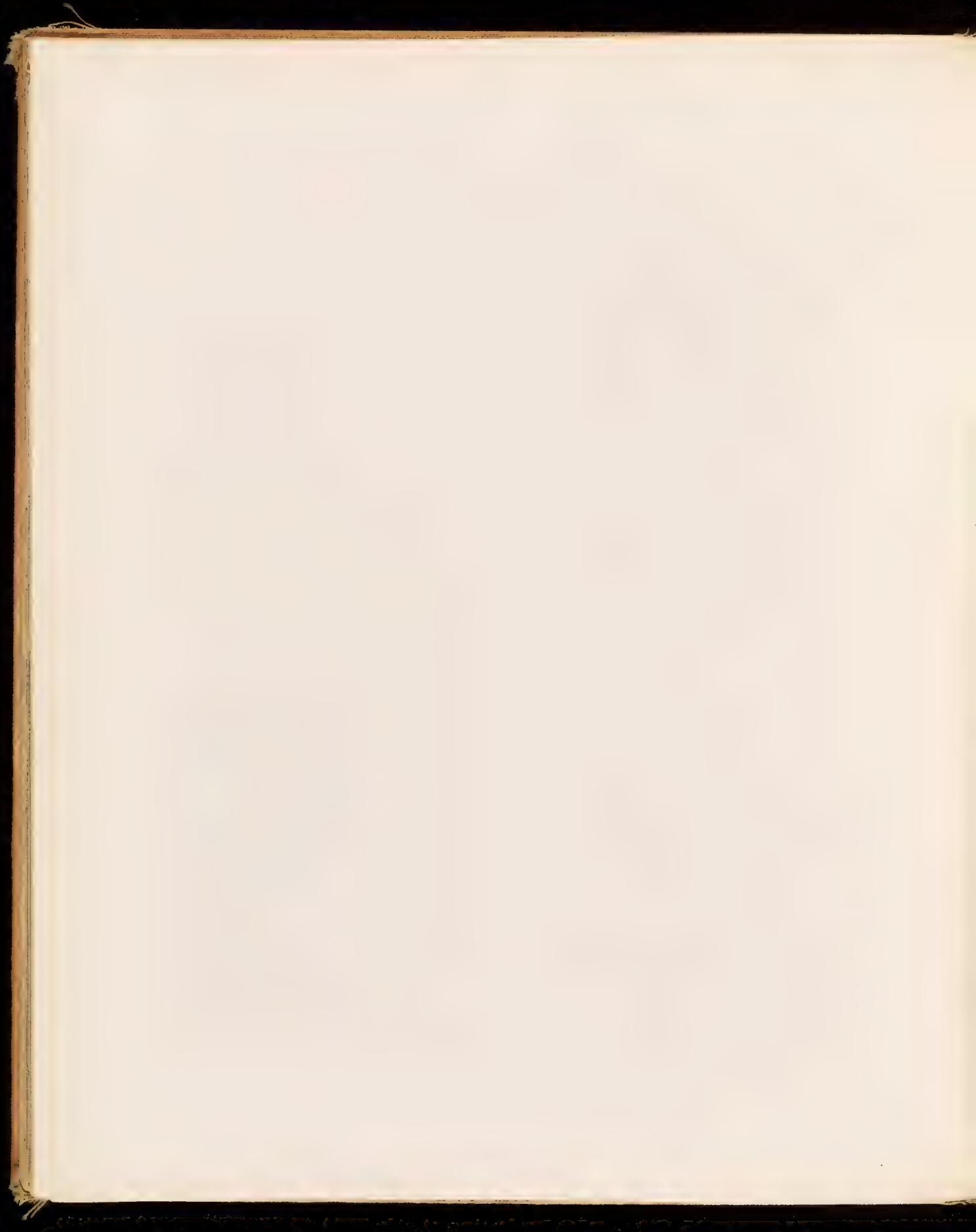
6

143

75 b









MANUSCRIPT NUMBER 30,851  
(PART FIRST)

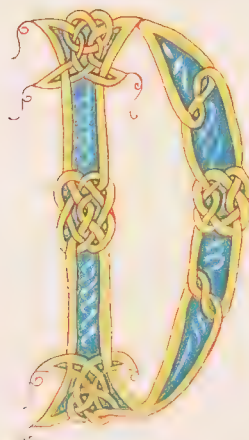
121 b

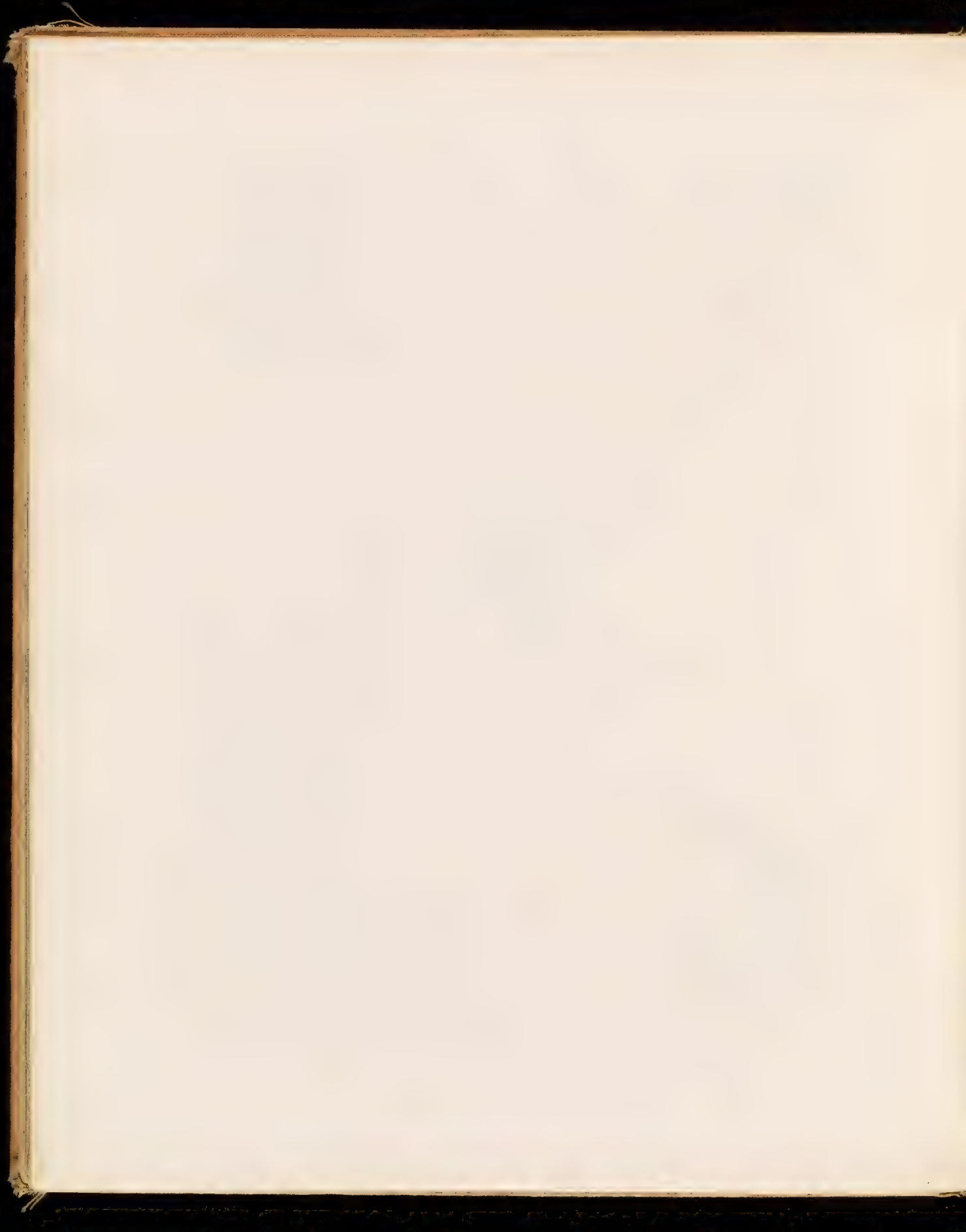
49 b

129 b

12

53 b







17

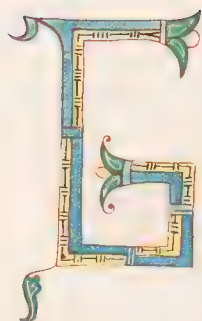
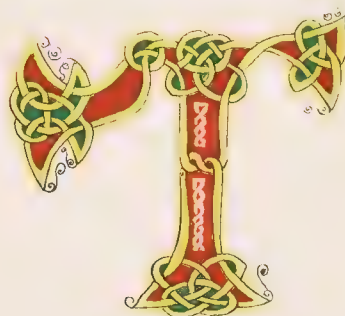
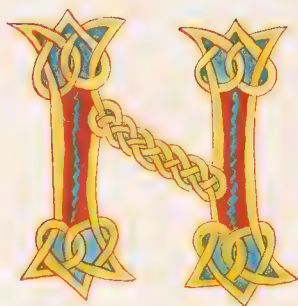
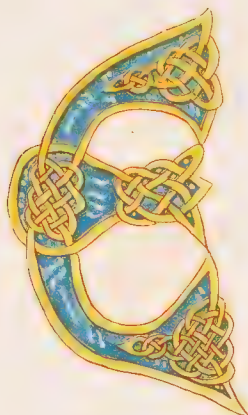
79b

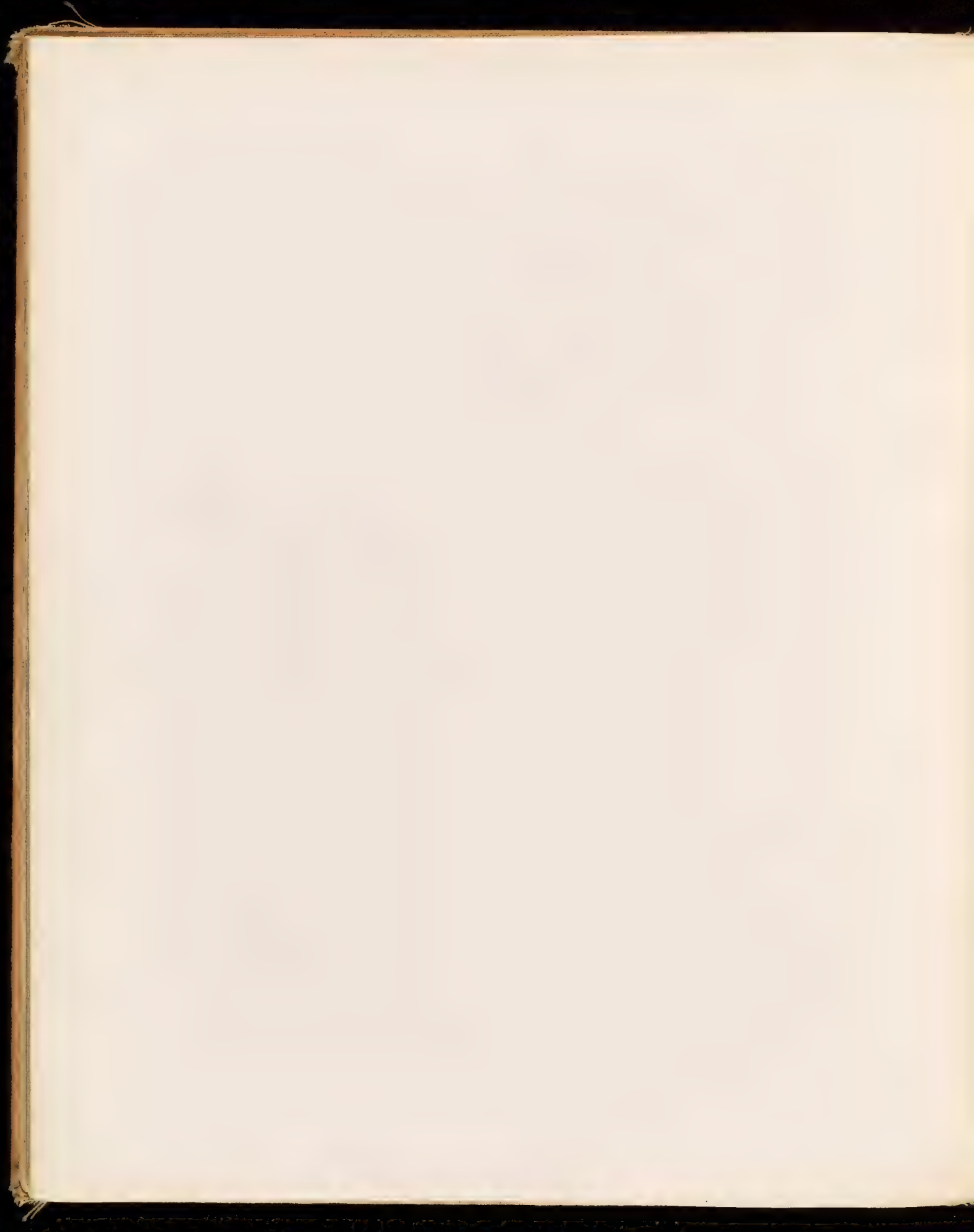
134

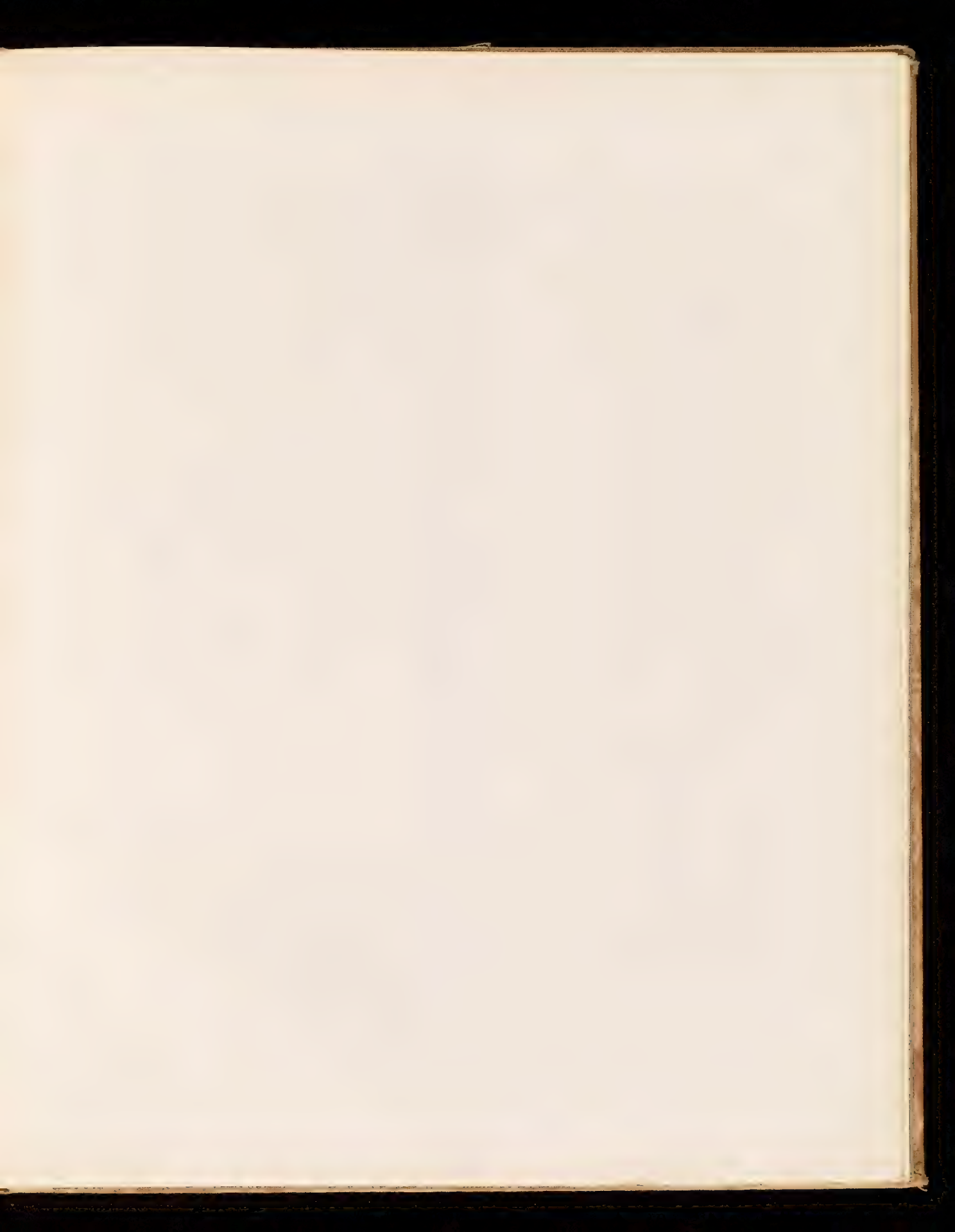
102b

100b









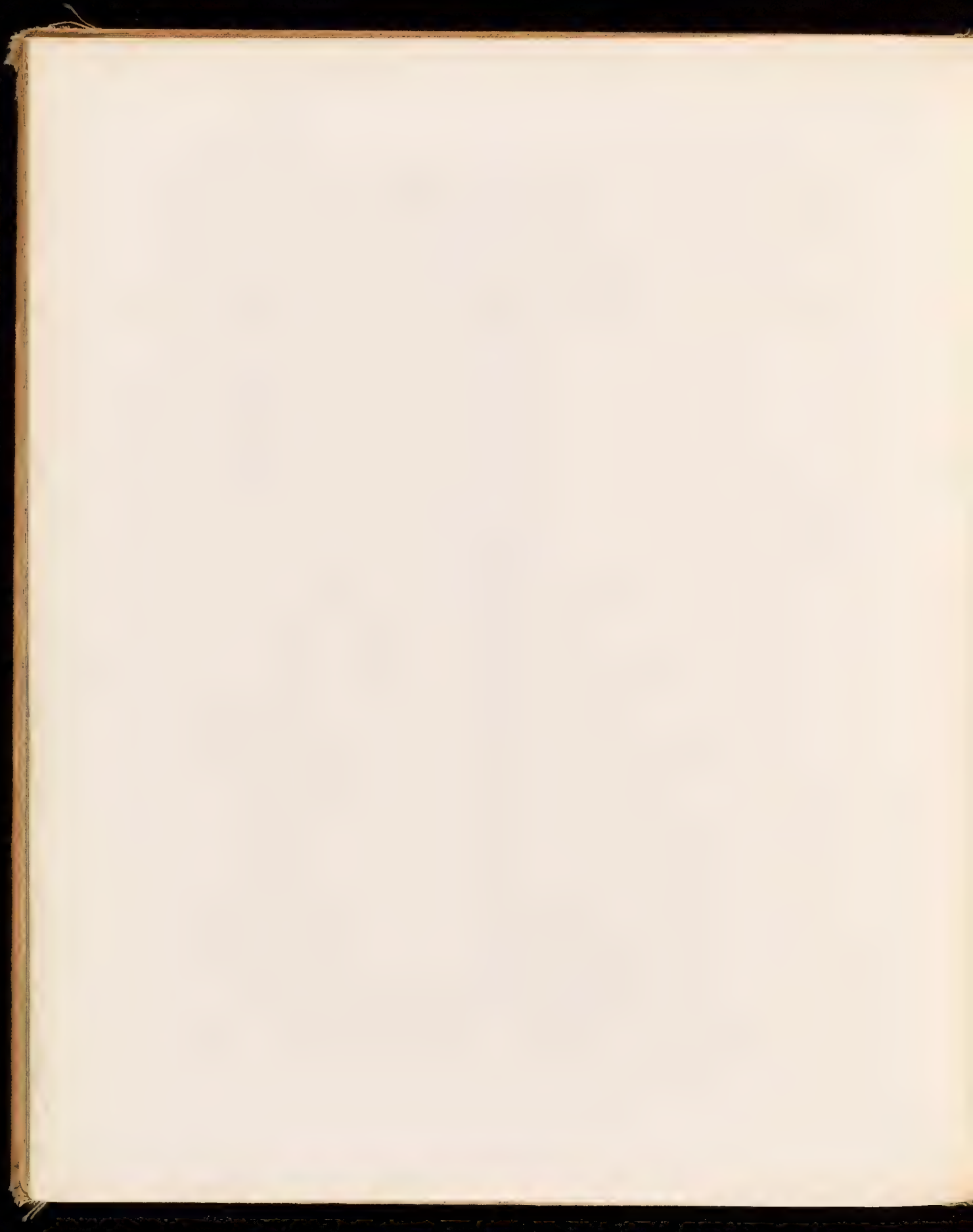
101 b

42

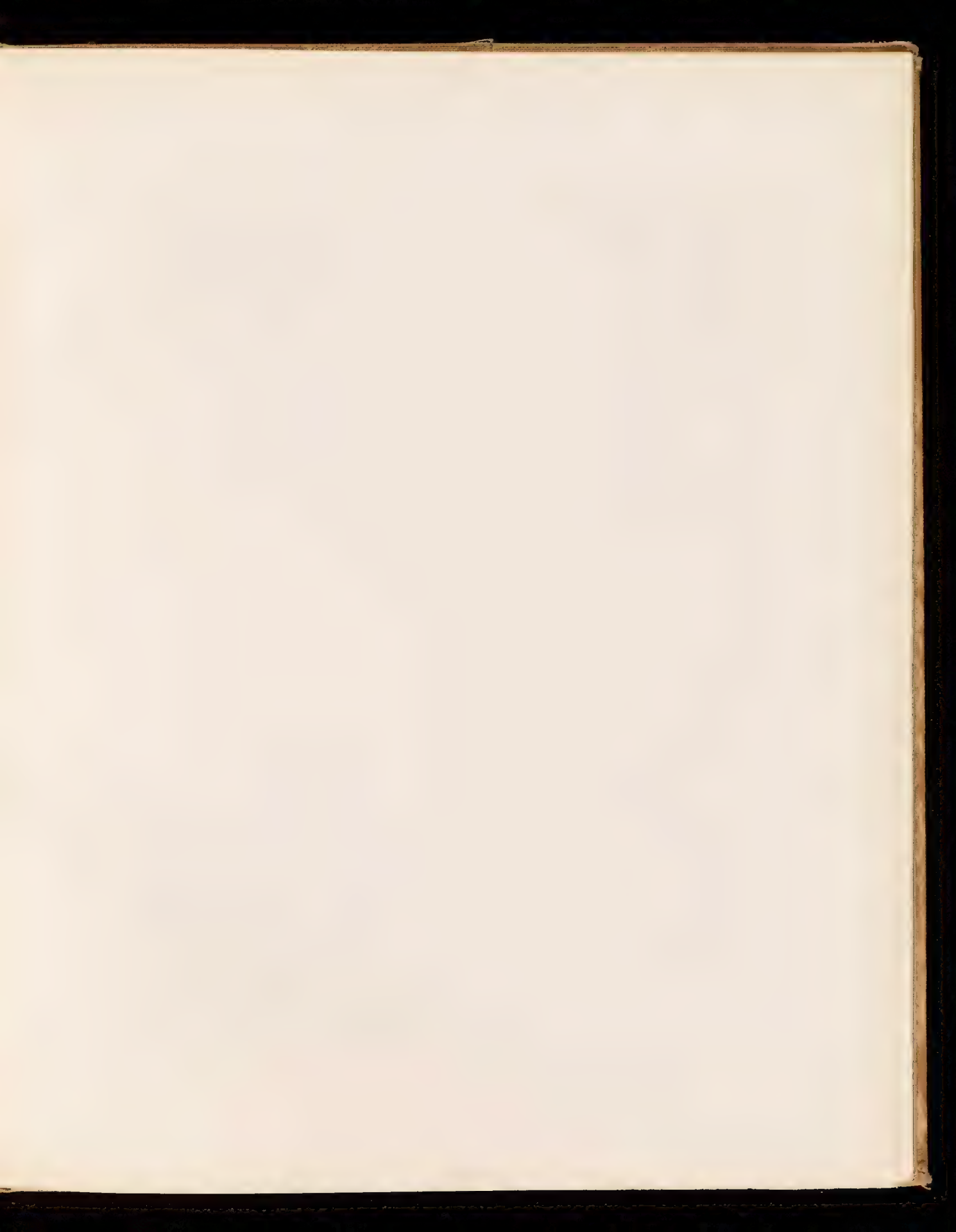
161 b

91









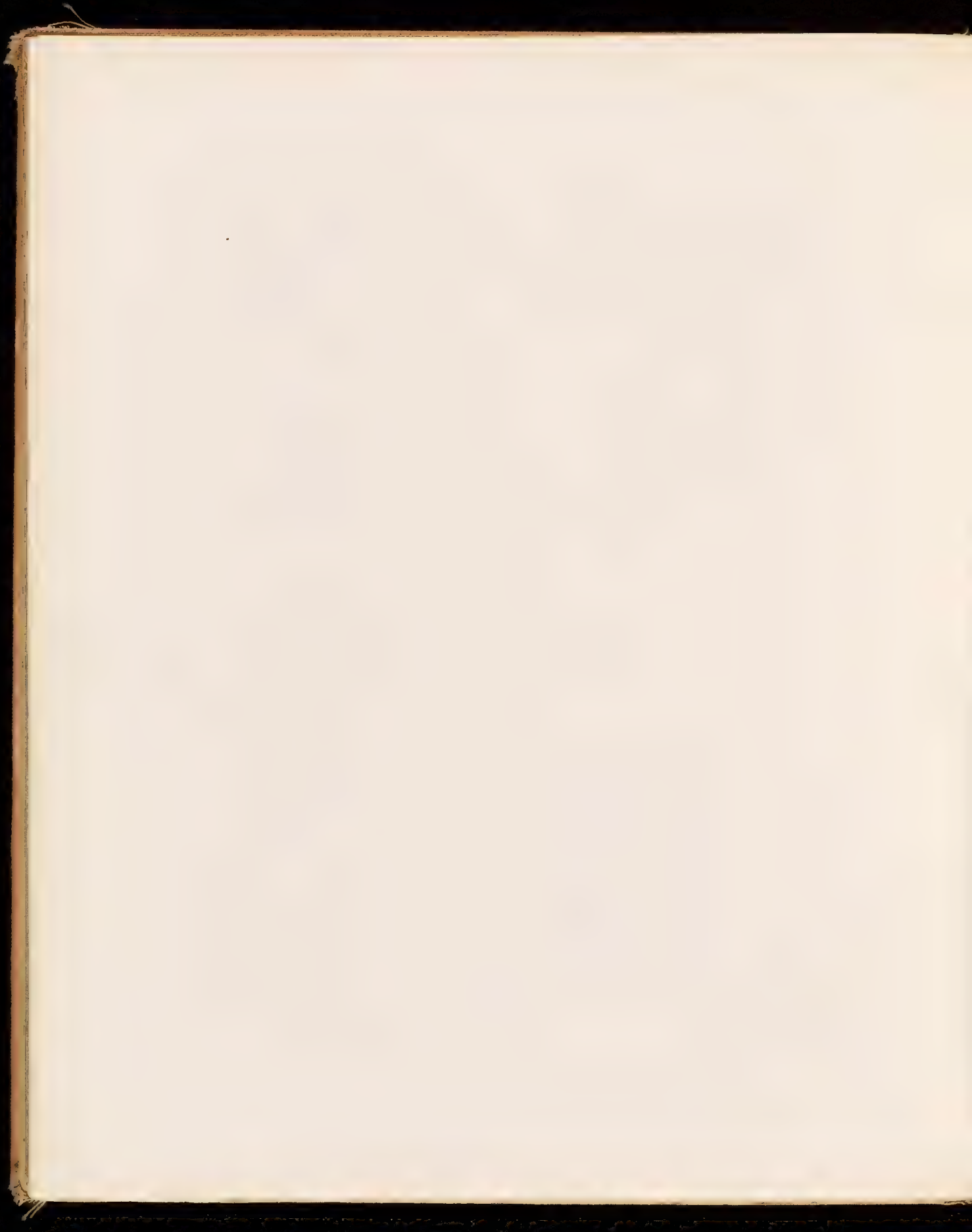
111 b

114

12 b

6





MANUSCRIPT NUMBER 30,851  
(PART SECOND)

51

118 b

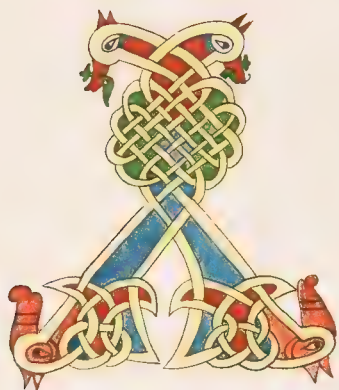
25 b

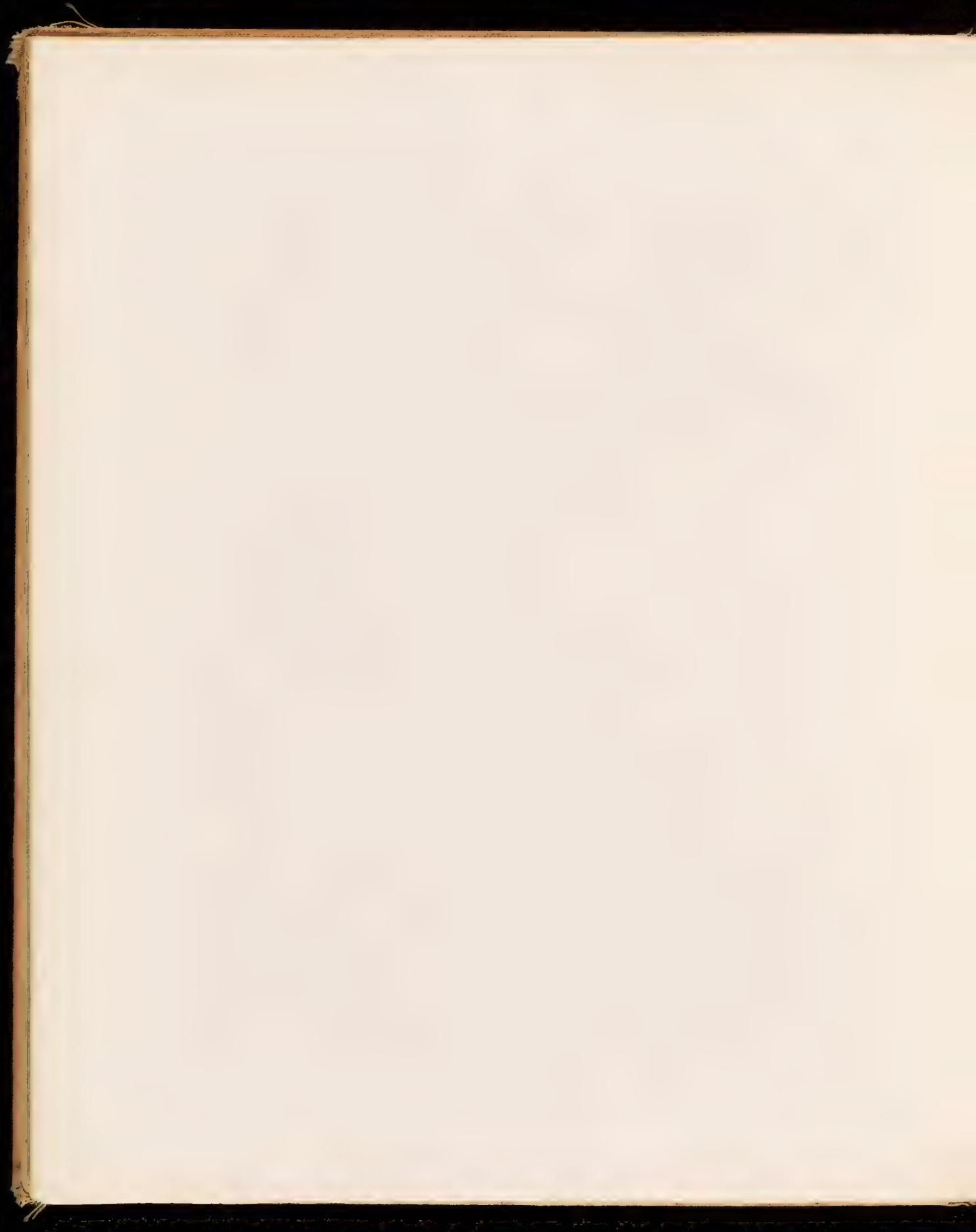
34

118 b

4







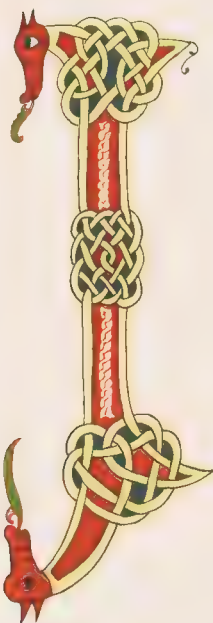
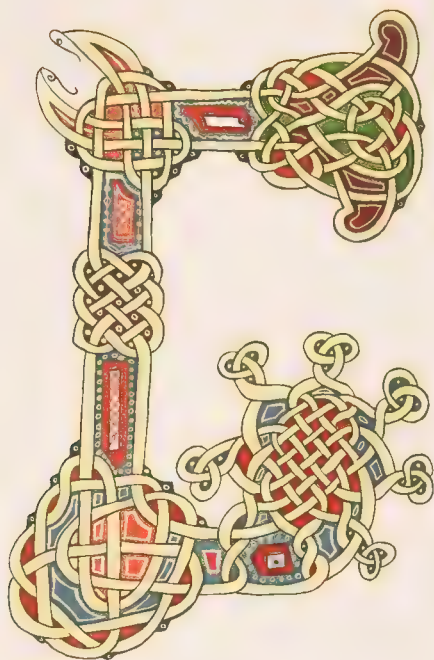


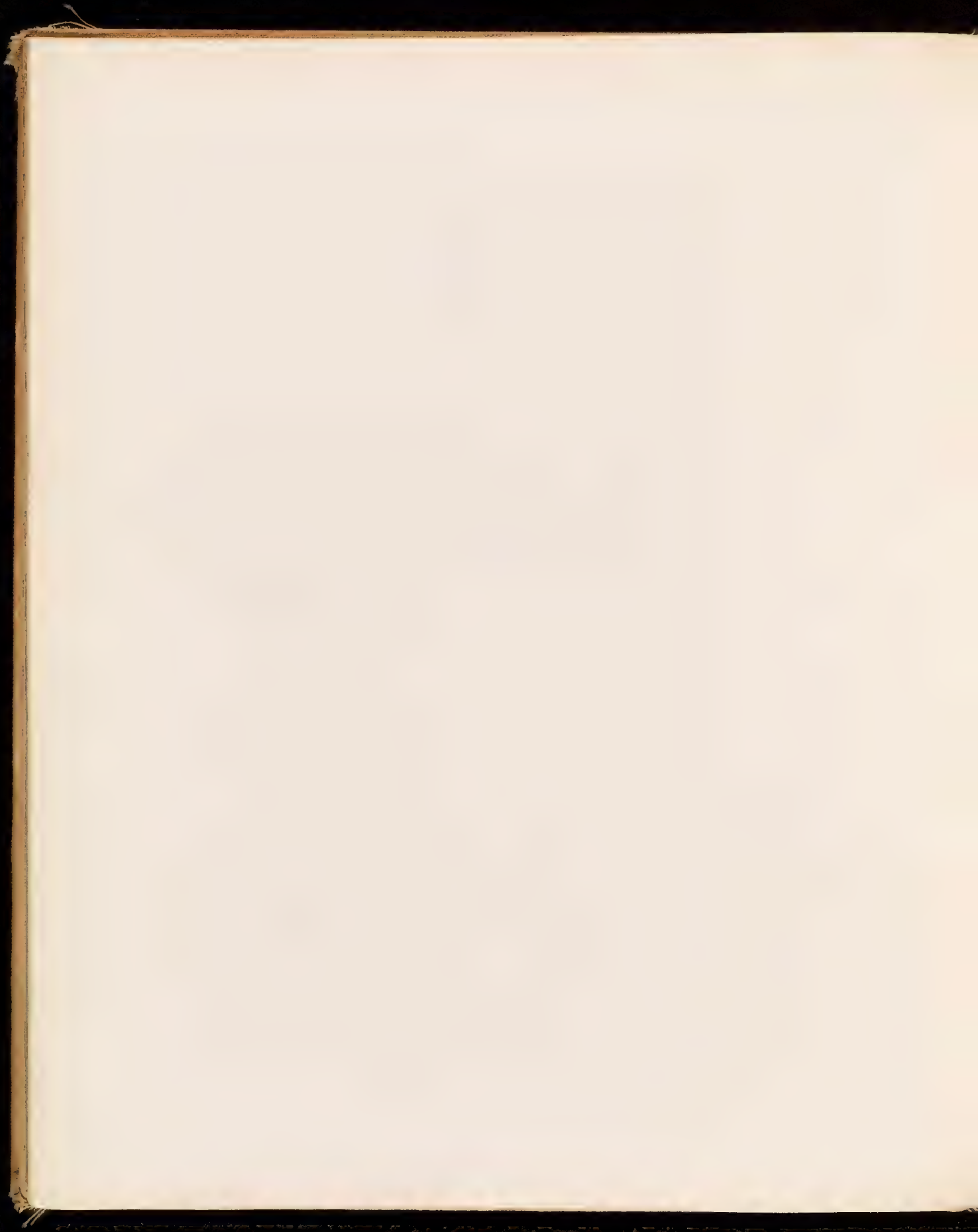
111

112 b

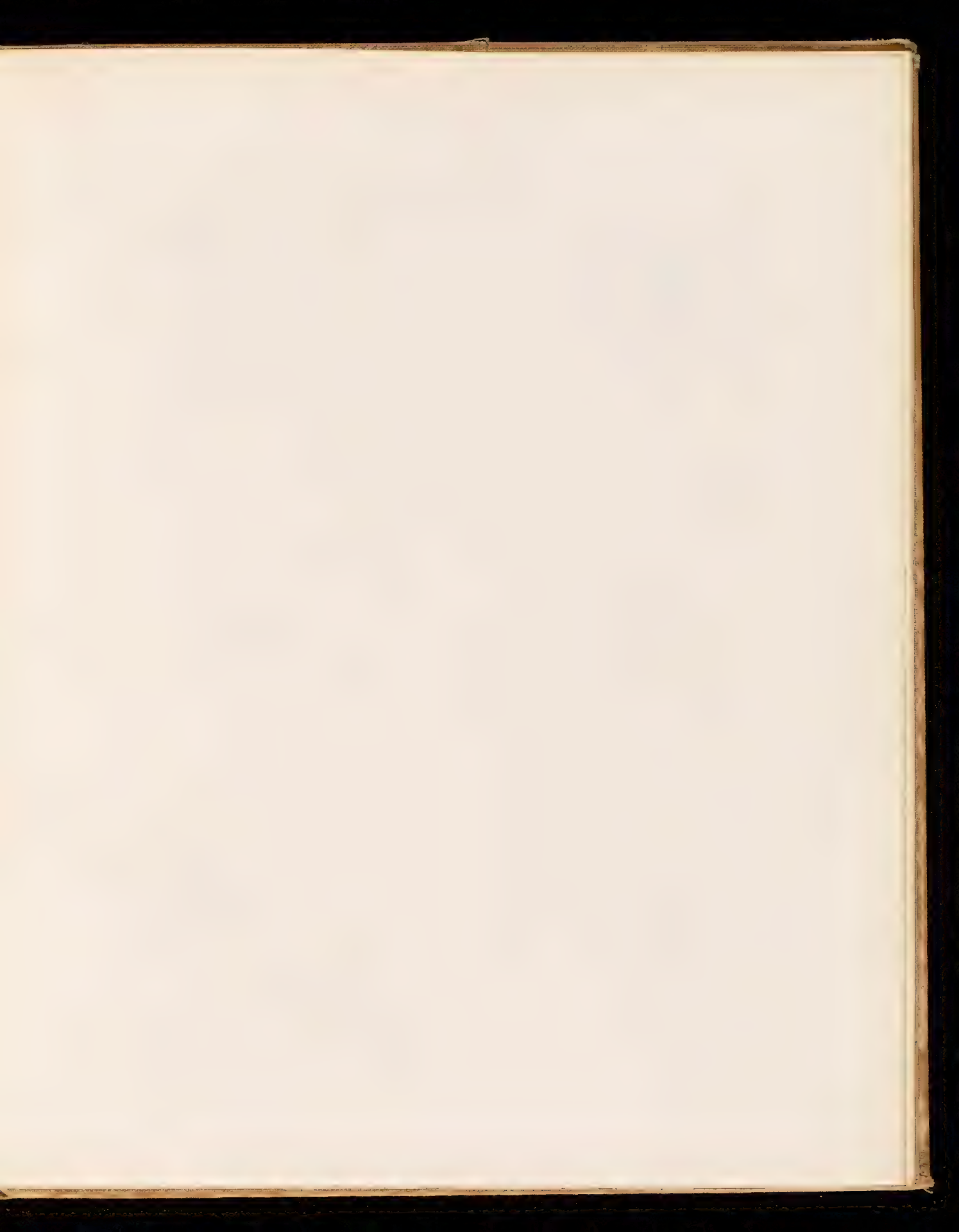
120

120 b









91

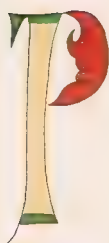
94 b

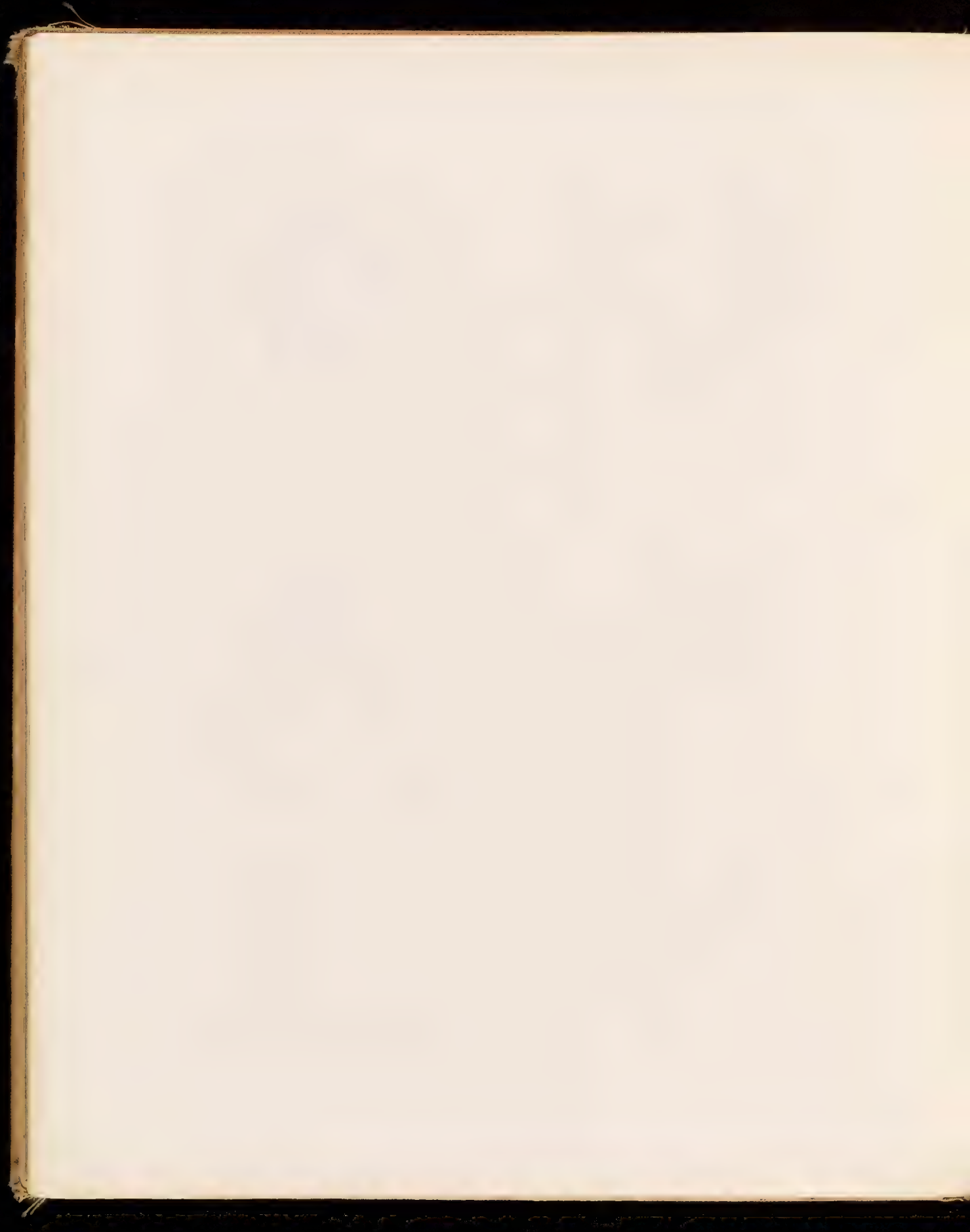
22

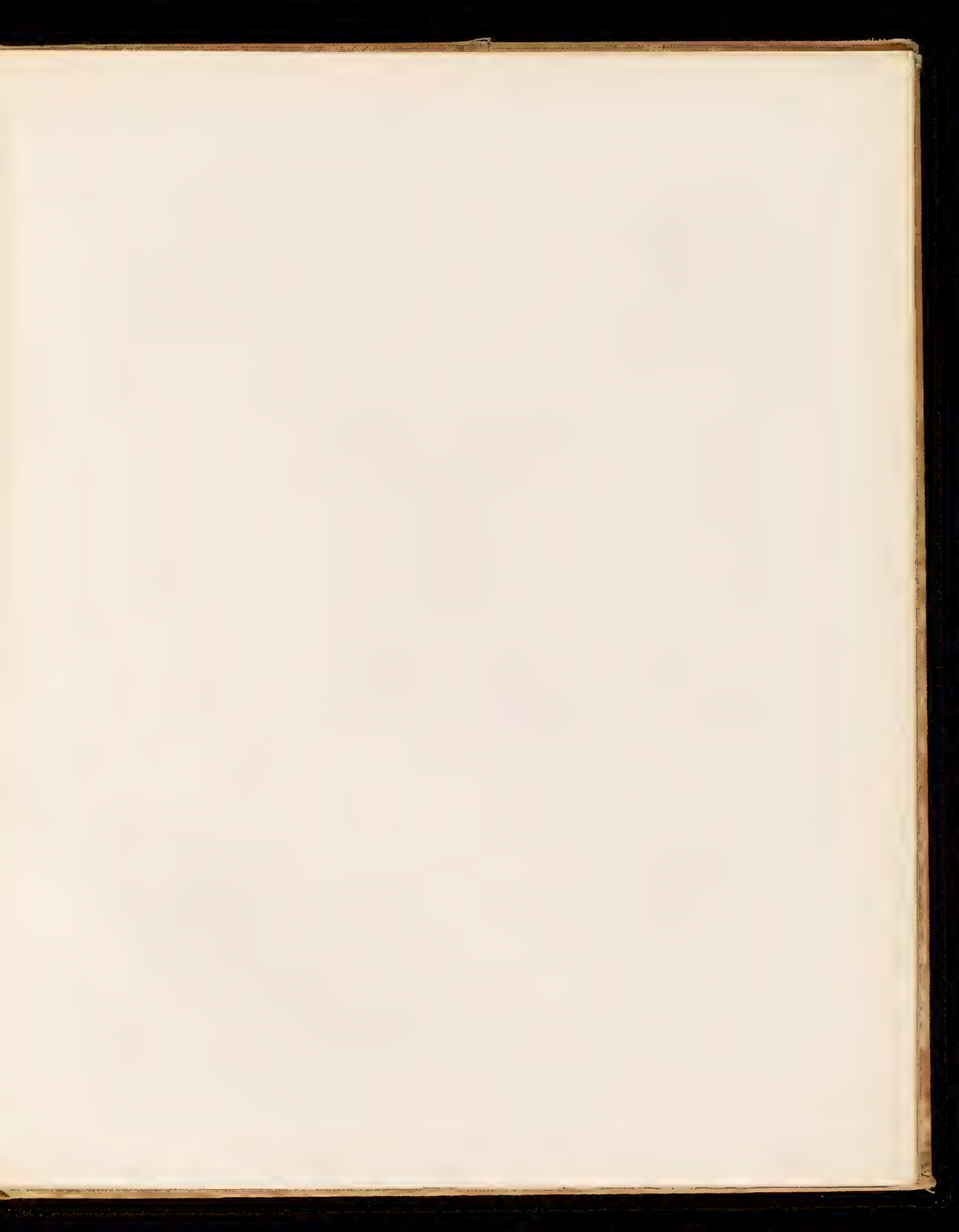
155 b

76 b

70 b







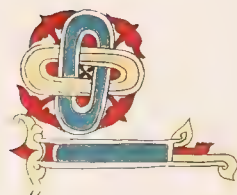
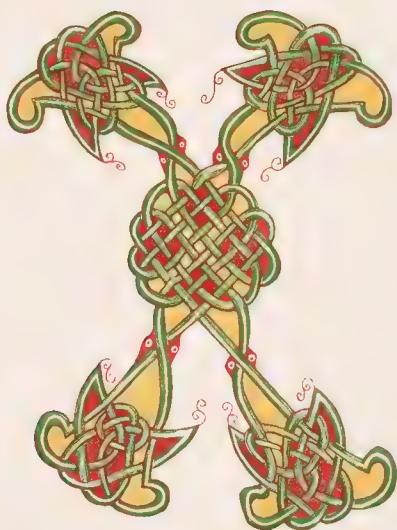
115

97

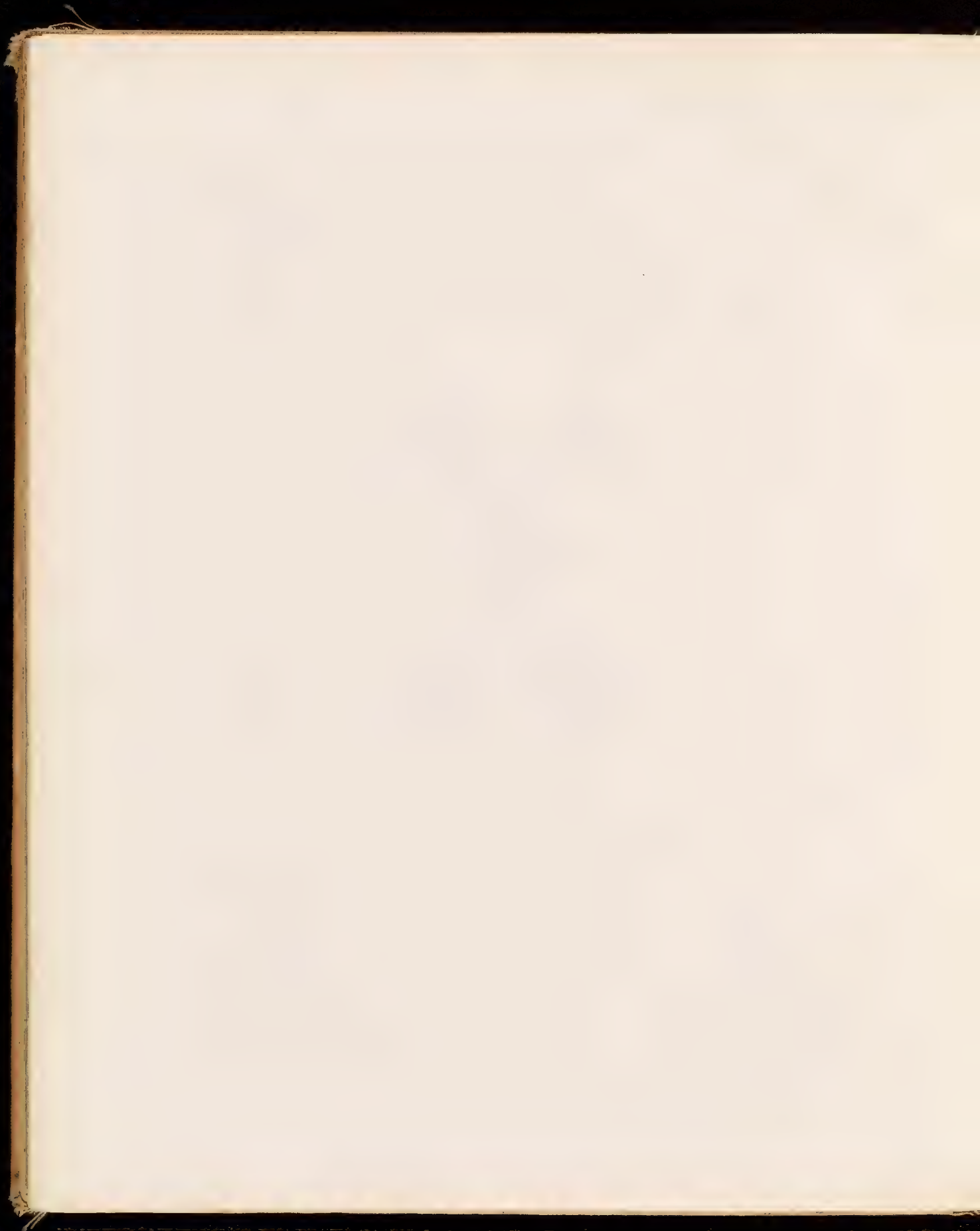
111 b

15 b

121







MANUSCRIPT NUMBER 30,852

8 b

1

8

34 b

16 b

34 b

11

79

9 b

8 b

79 b

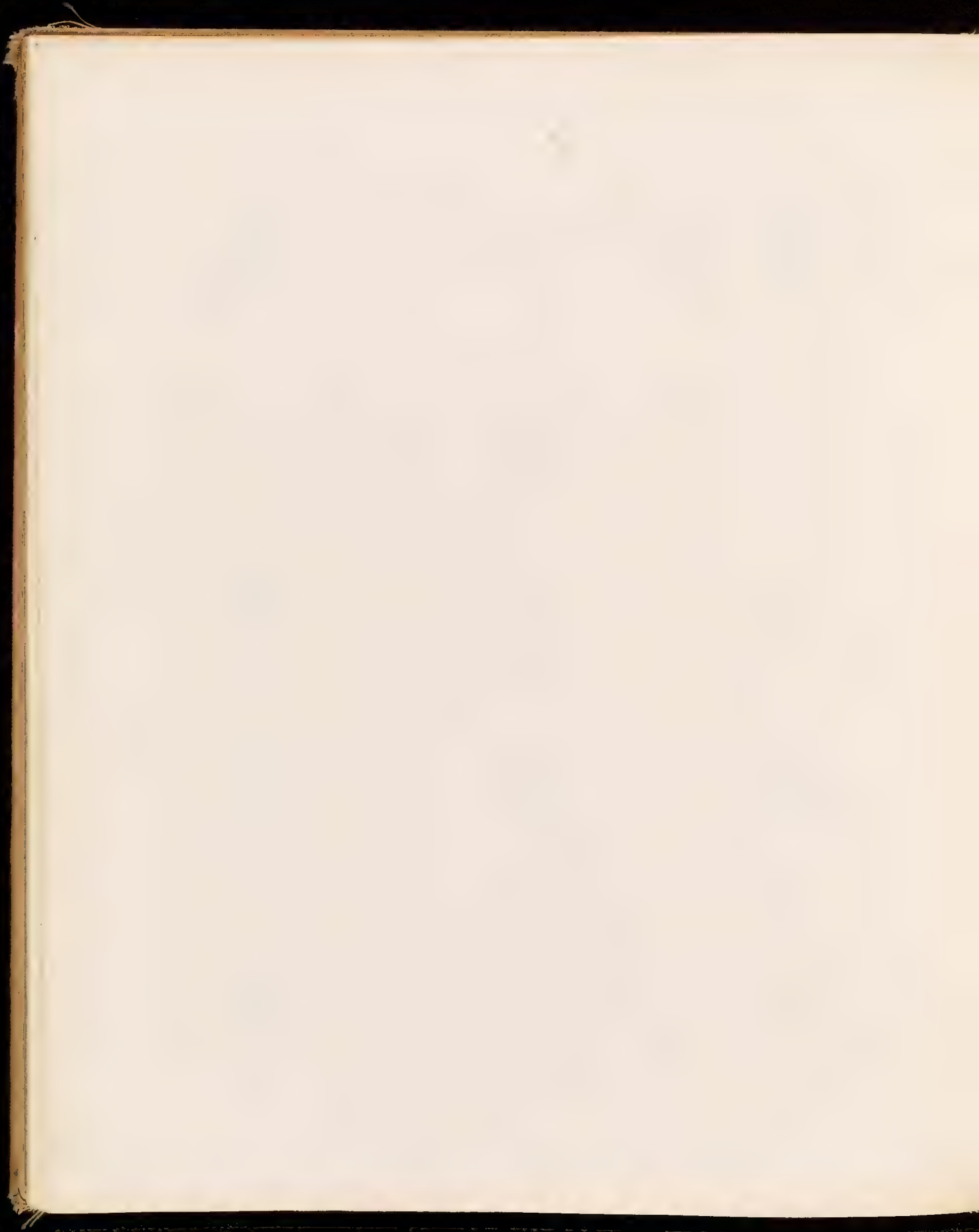
9

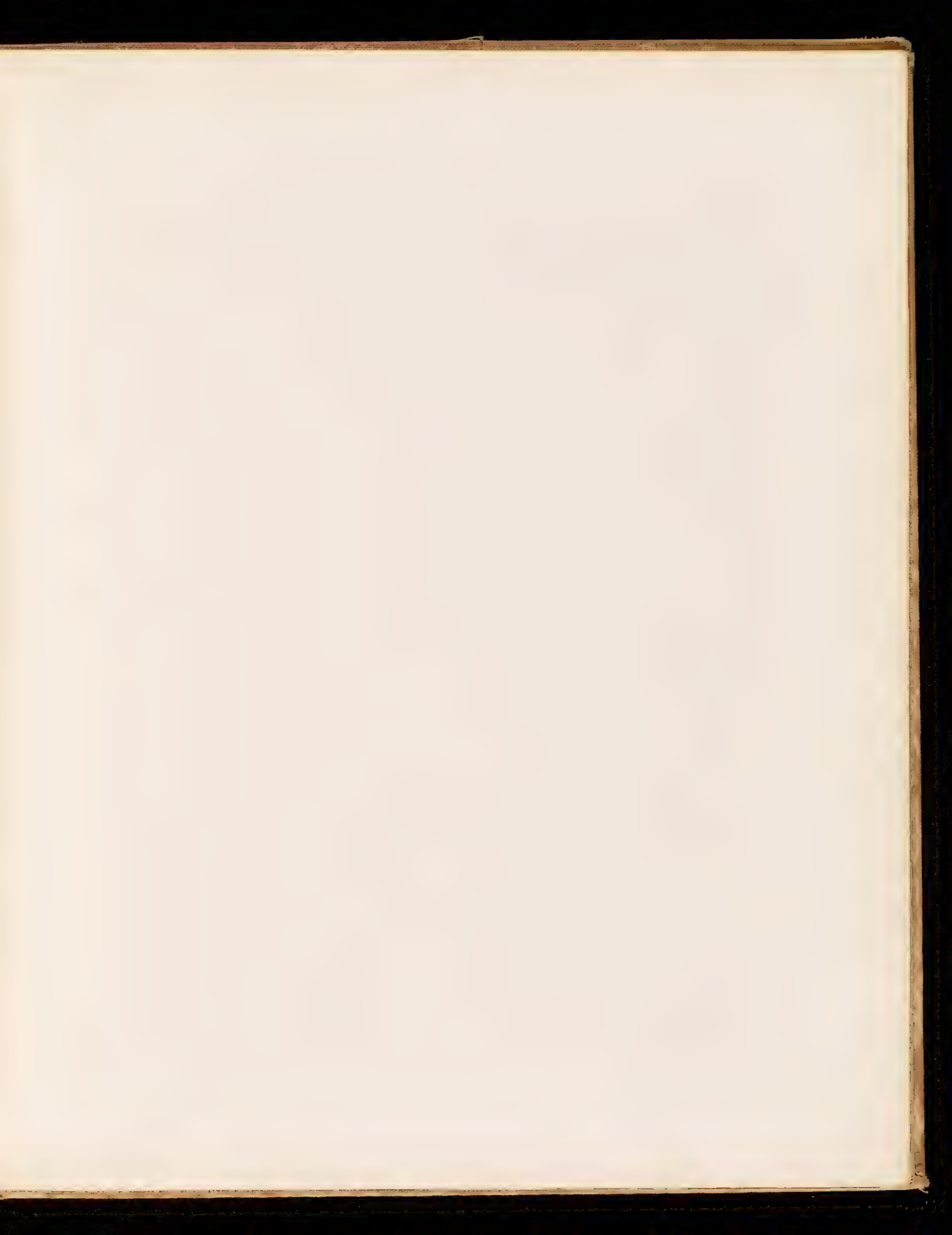
39 b

83 b

22







80 b

82

87

21

98

78 b

10

11 b

9

25 b

17 b

91 b

18 b

26 b

7 b

88

9 b



s

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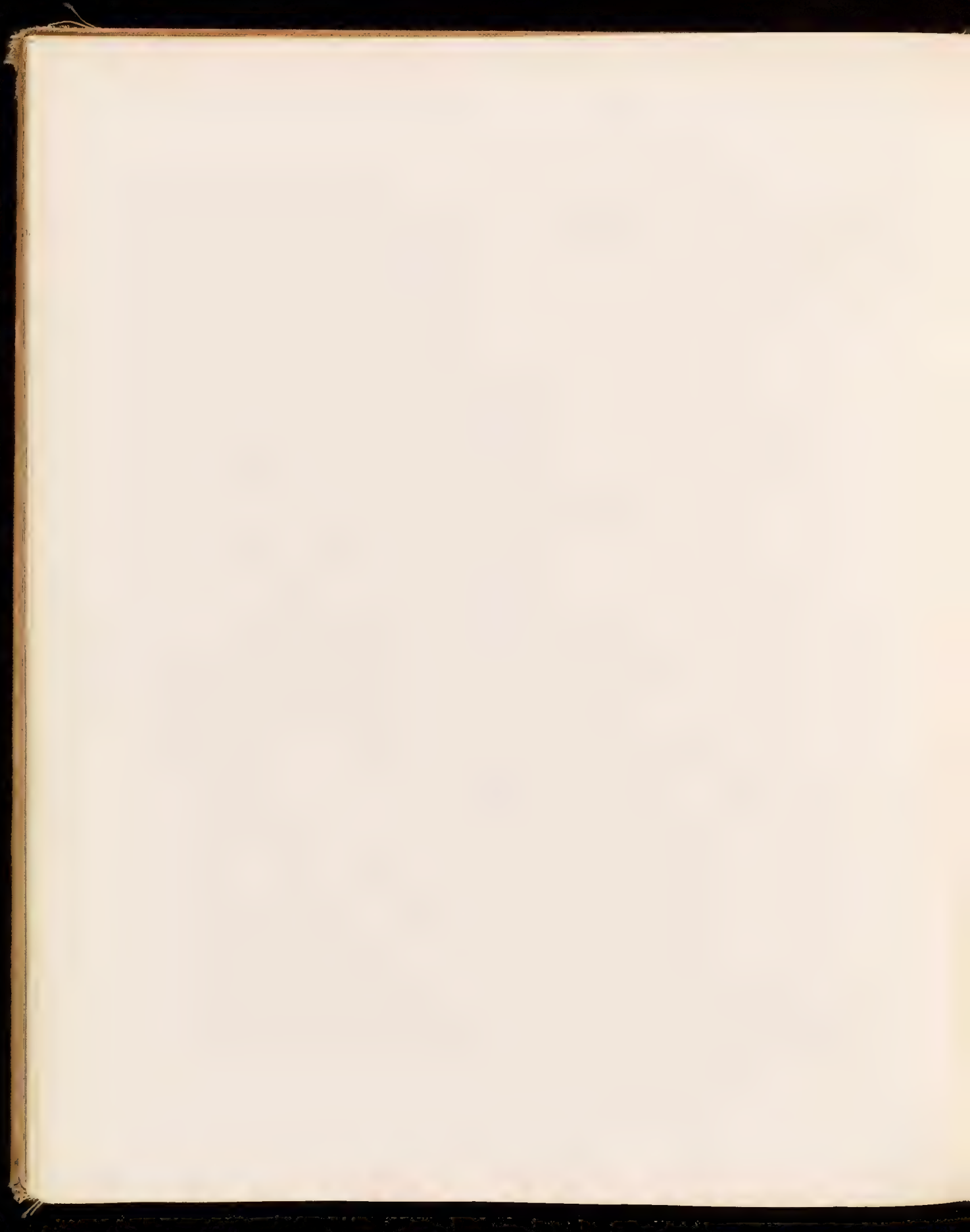
h

x

i

c

x



MANUSCRIPT NUMBER 30,853

235

24 b

[ H ]

29

[ M ]

44 b

273

[ P ? ]

30 b

[ N ]

17 b

[ G ]

99 b

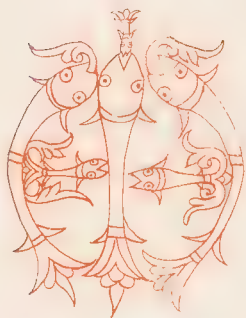
[ F ]

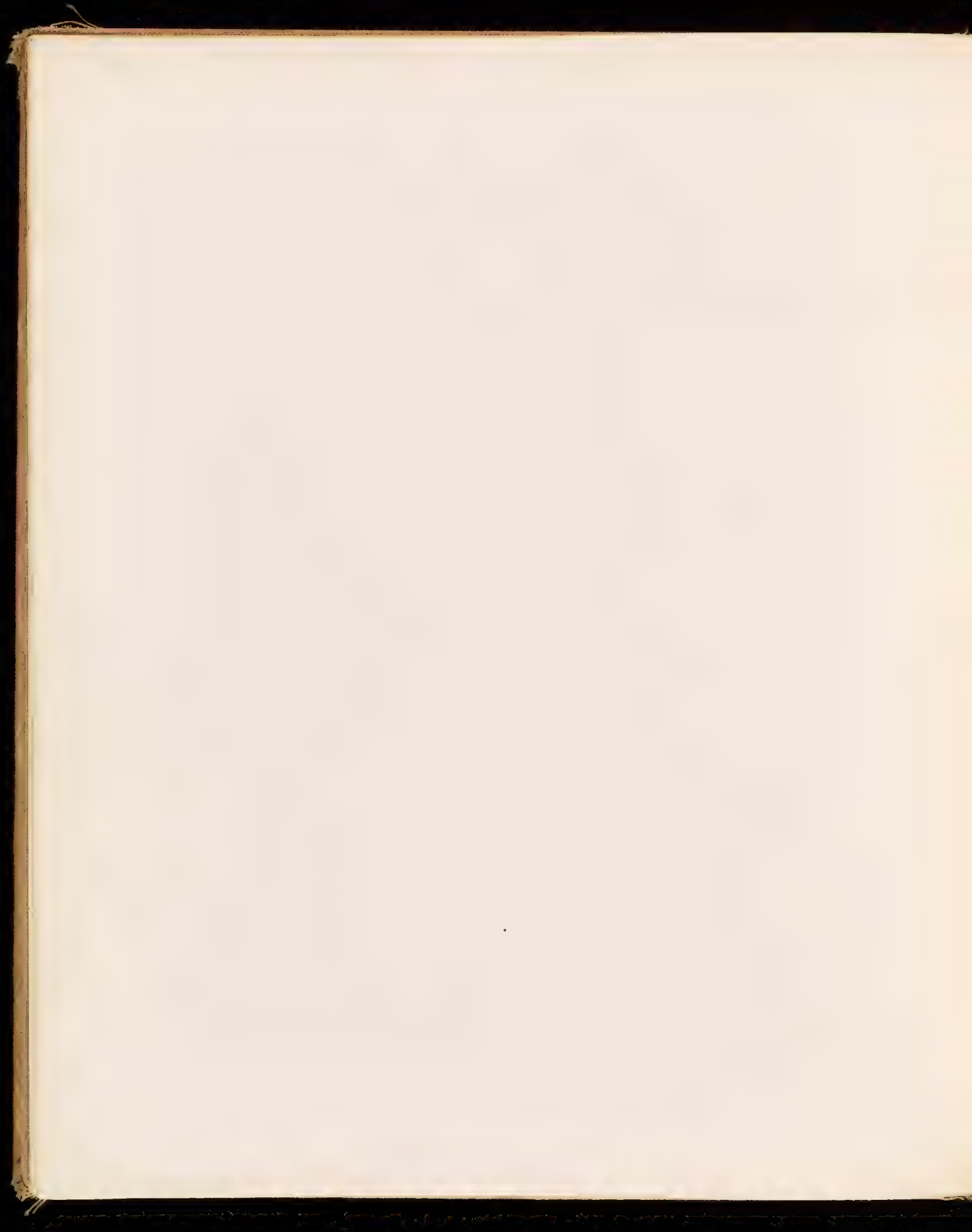
189 b

[ E ]

39

[ A ]









237 b

137

[ κ ]

[ κ ]

148 b

15 b

[ κ ]

[ κ ]

28 b

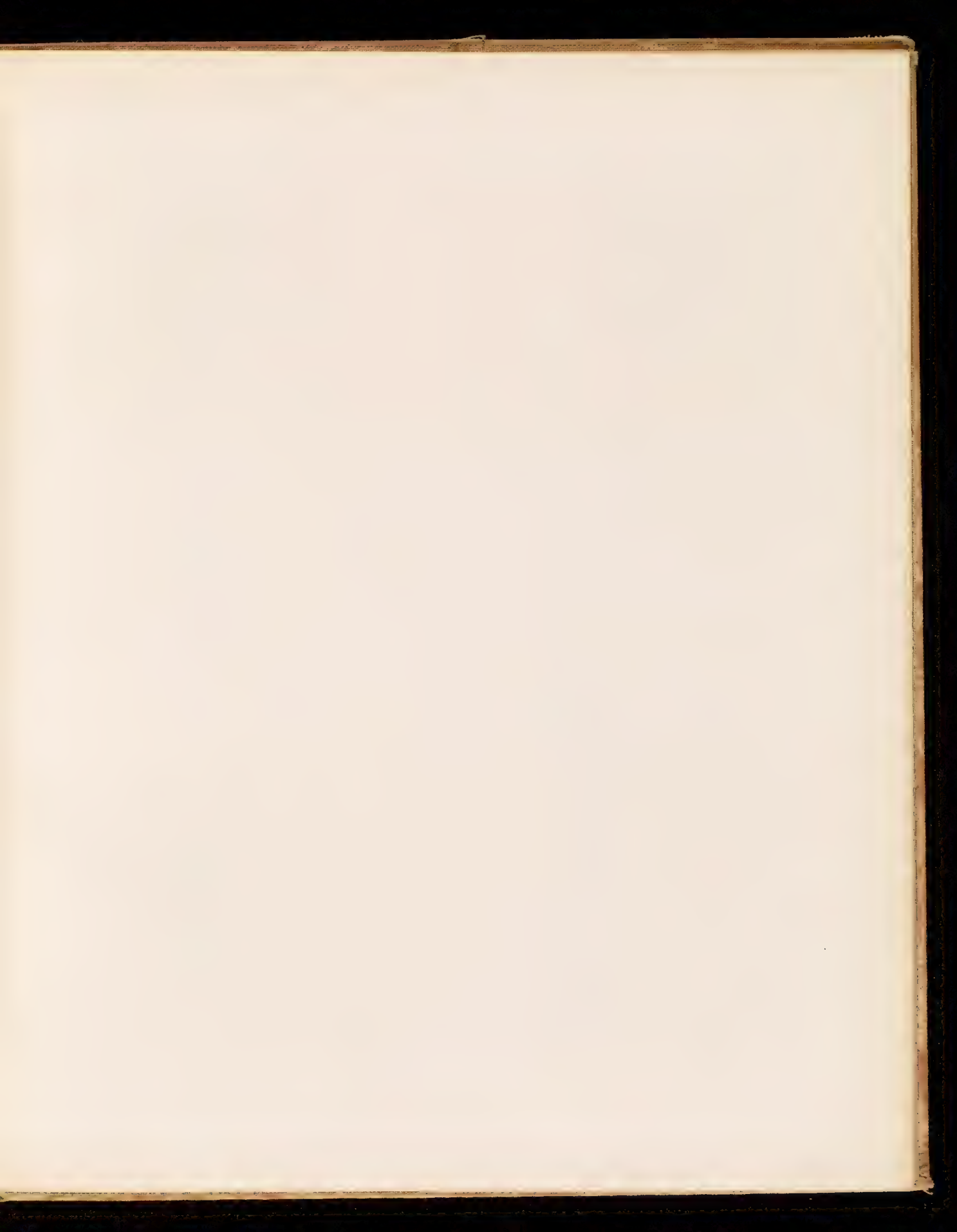
21 b

[ ρ ]

[ ρ ]







219b

267b

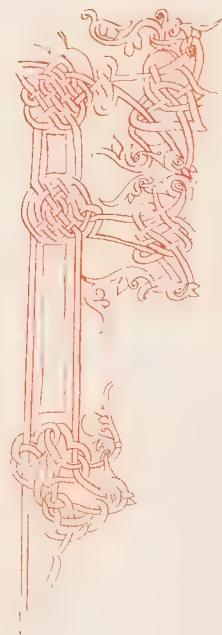
[ F ]

[ P ]

261b

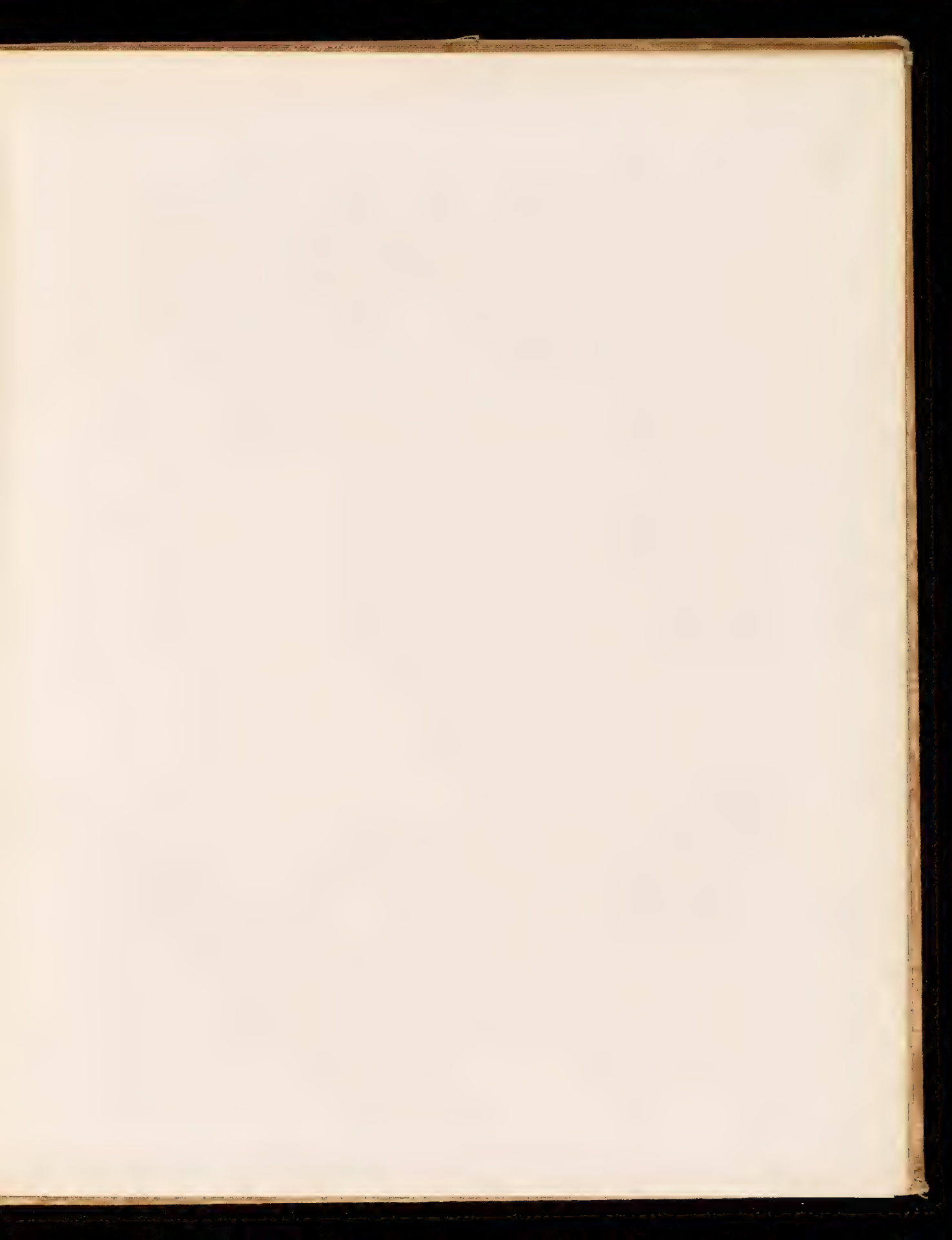
187b

[ P ]









225

[ q ]

200

[ r ]

223

[ o ]

118b

[ q ]

112

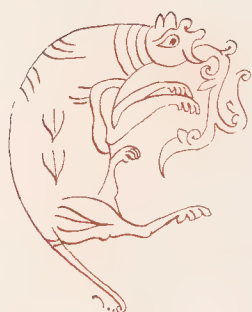
[ o ]

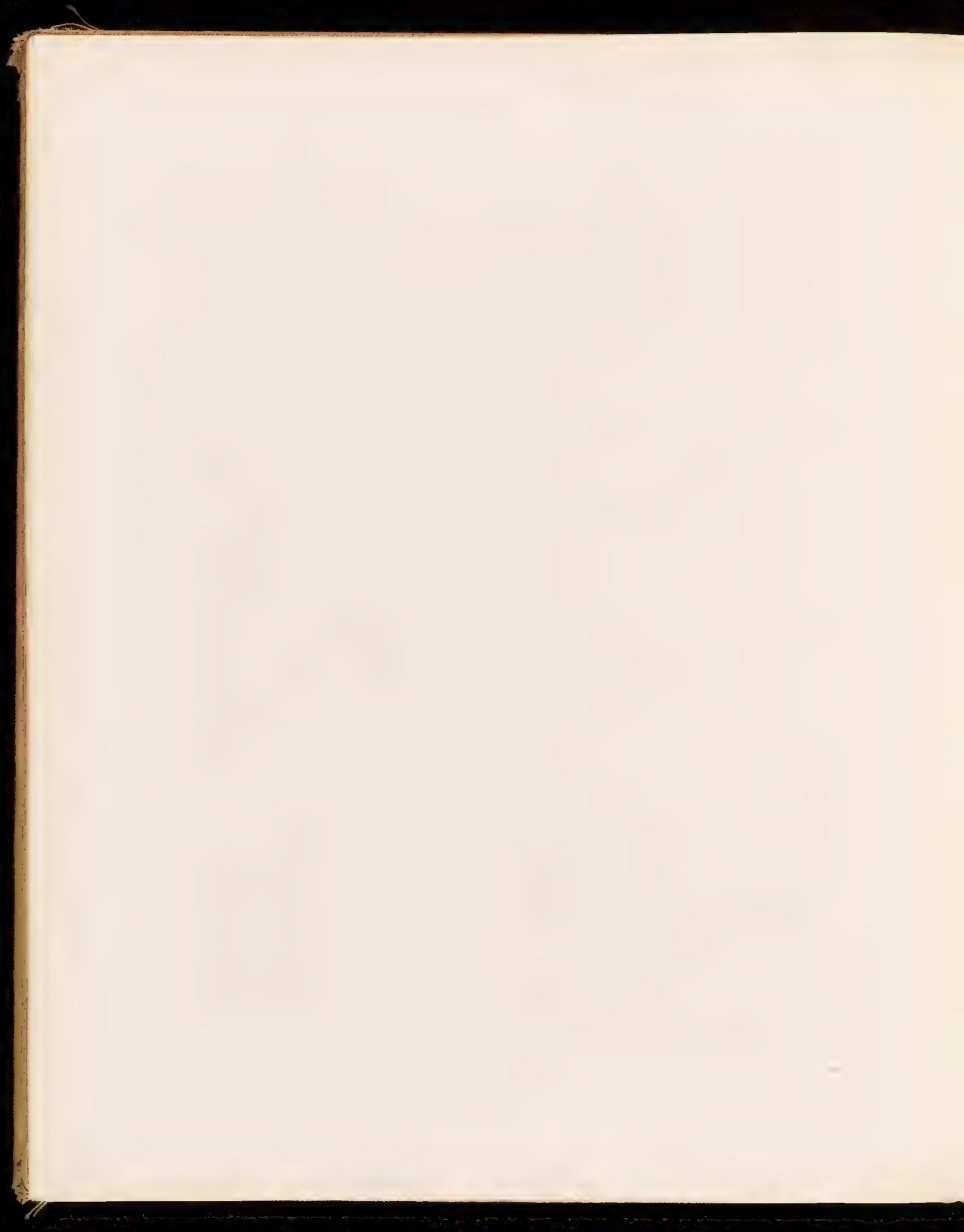
146b

[ o ]

8b

[ s ]





MANUSCRIPT NUMBER 30,854

27 b

169

138 b

64

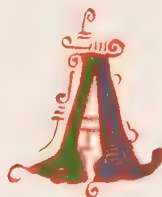
99

15

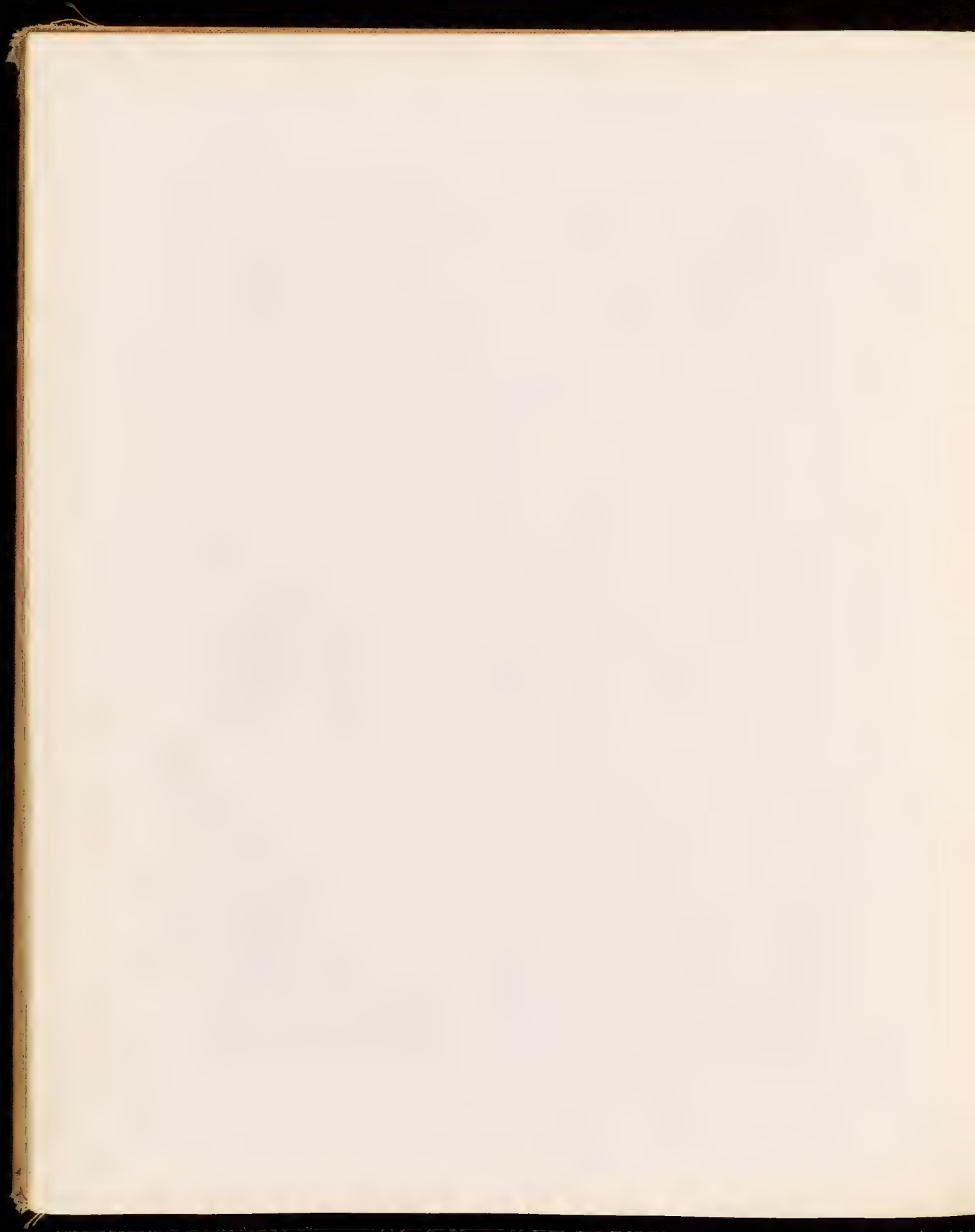
52

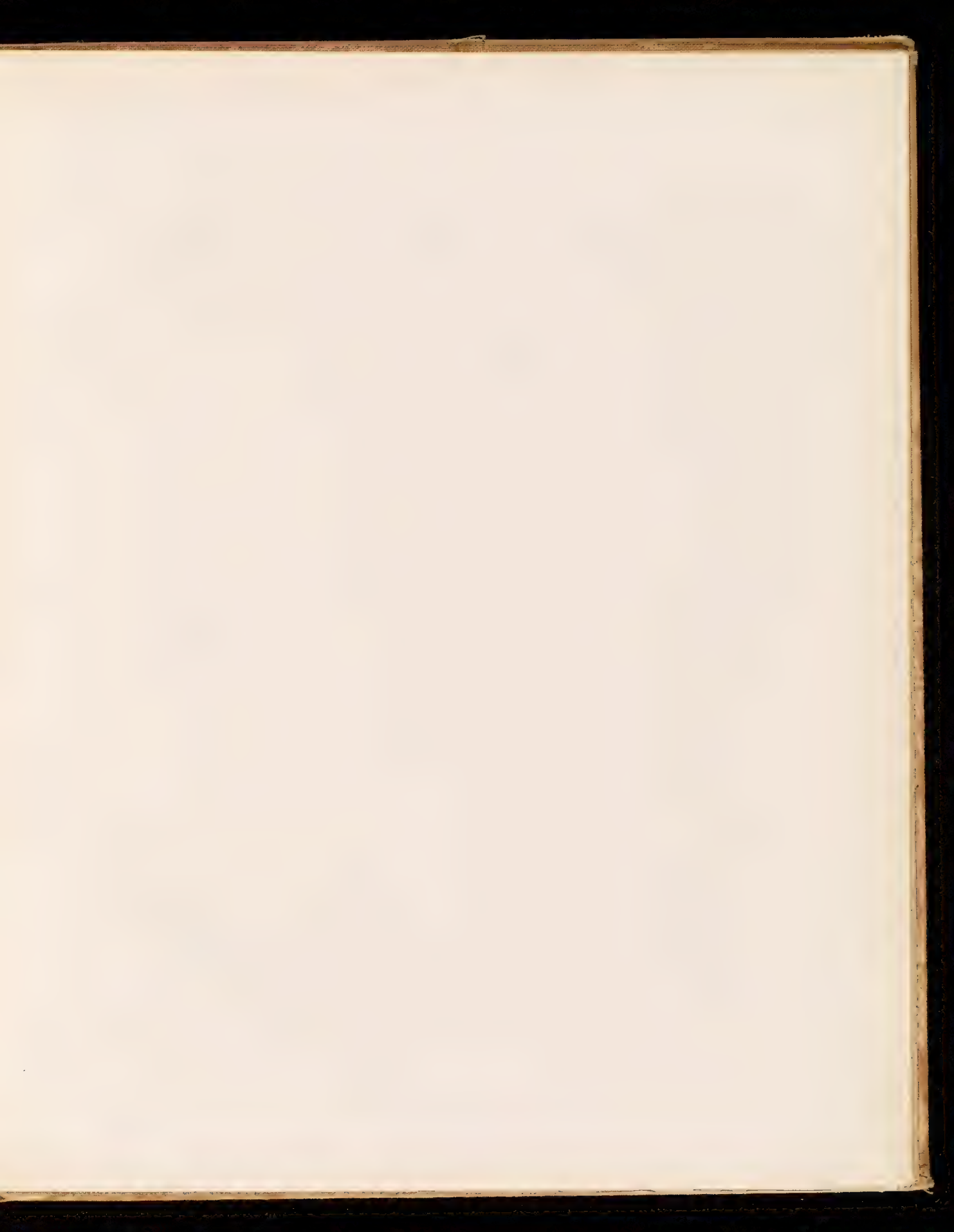
5 b

13









88 b

128 b

168 b

112 b

24

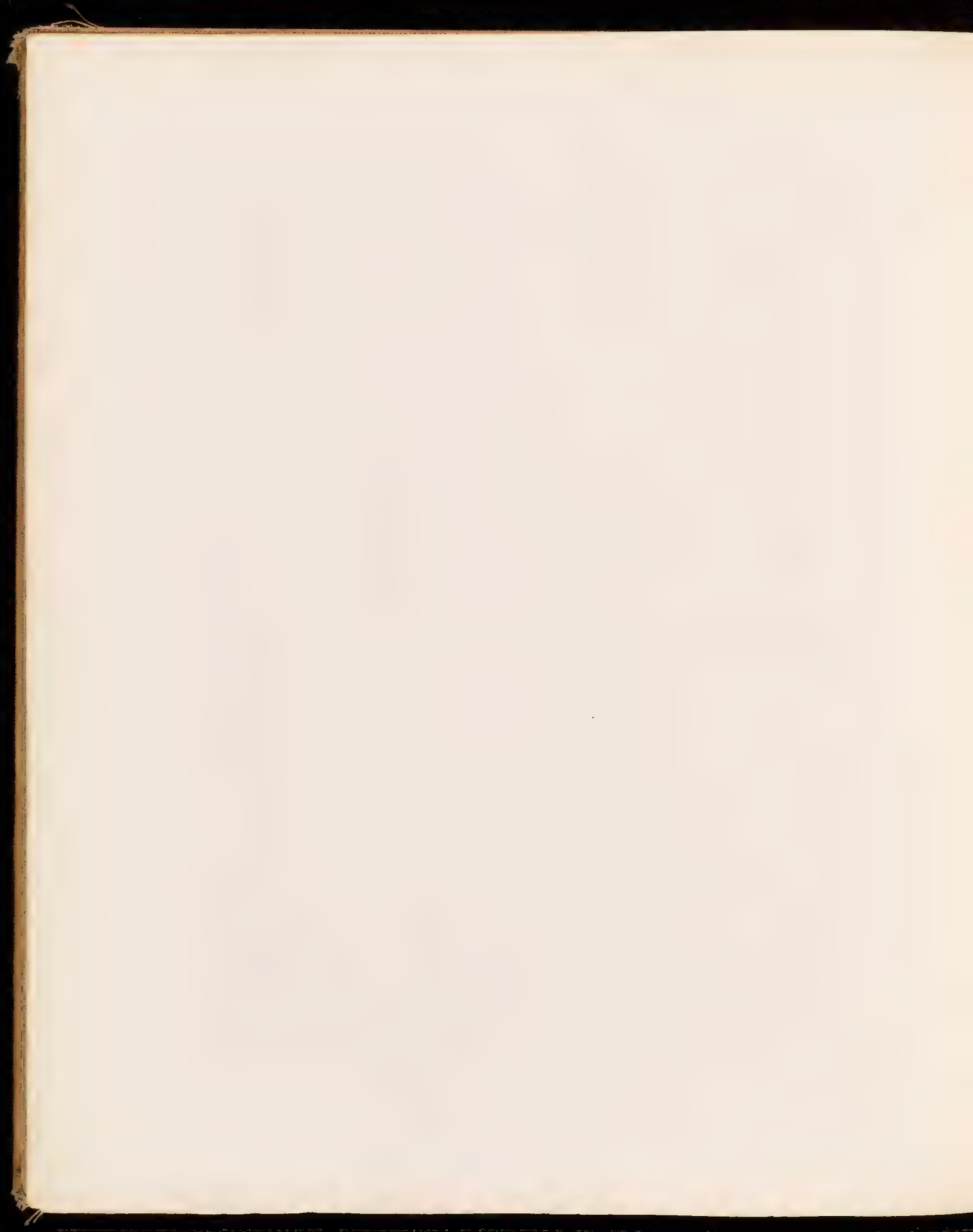
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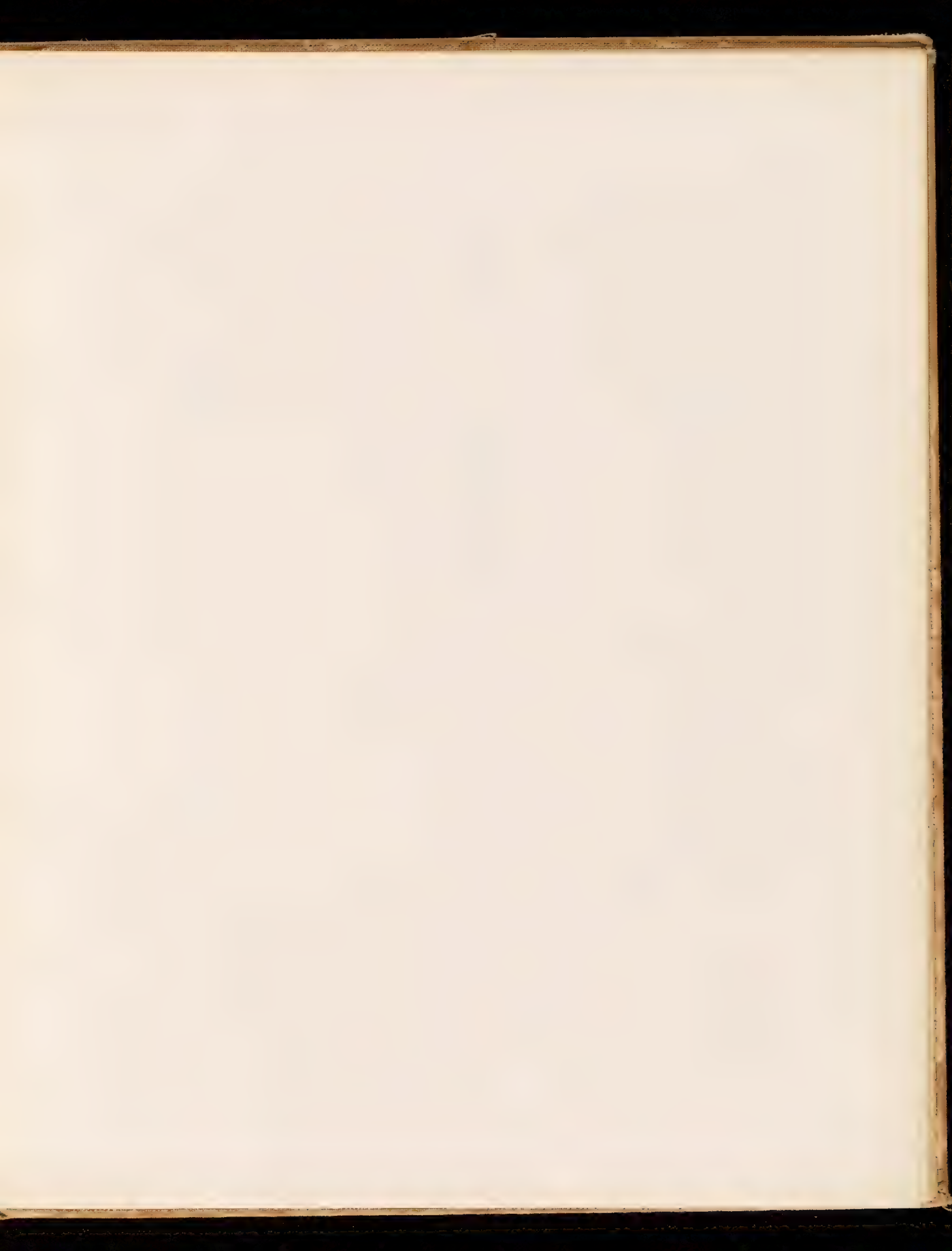
11 b

167

24







7 b

152

14

161 b

61 b

91 b

58



P

N

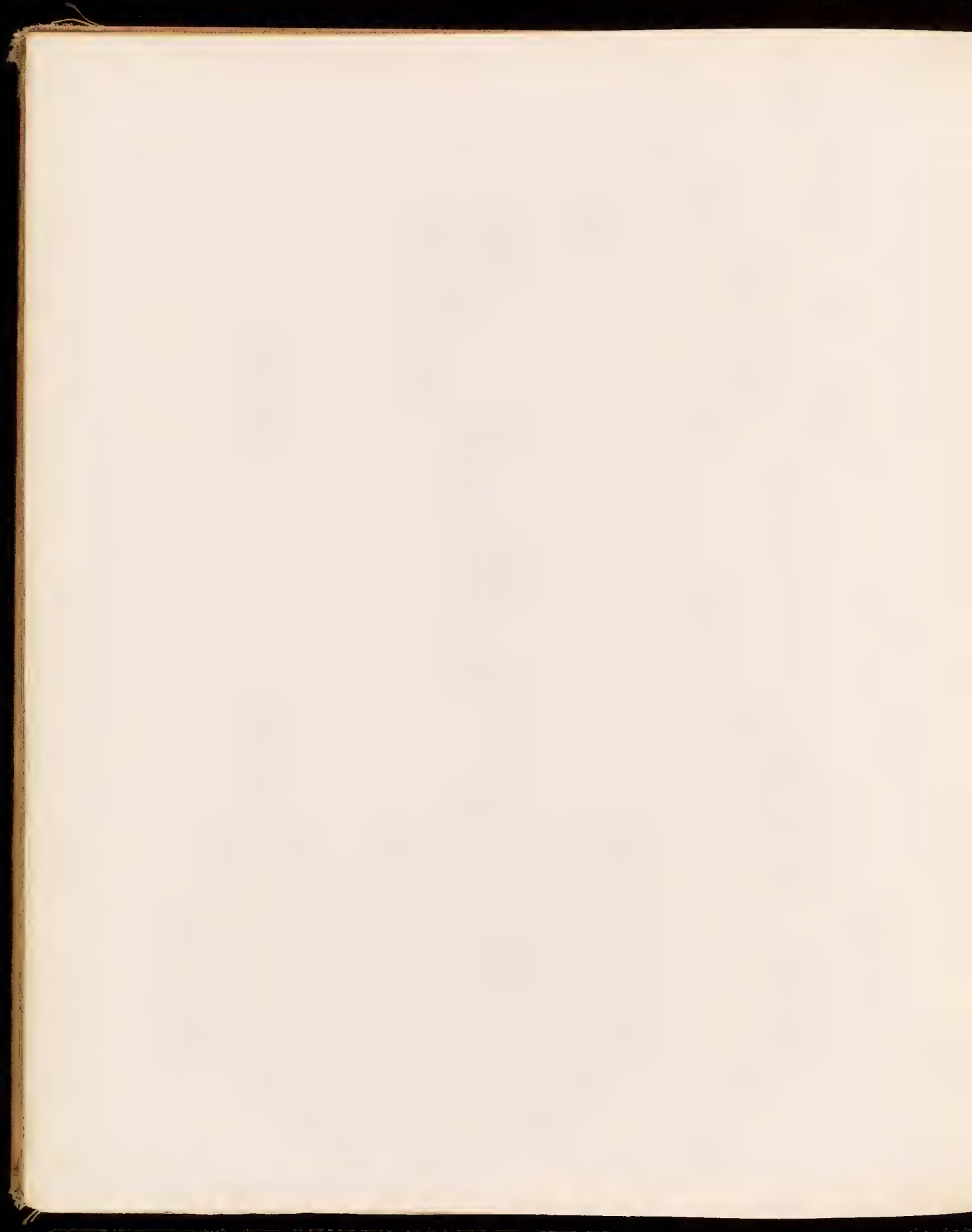
N

P

P

P

P





5

75 b

22 b

33 b

70

105 b

22 b

113 b





MANUSCRIPT NUMBER 30,855



27 b

71 b

76 b

13

[ A ]

26

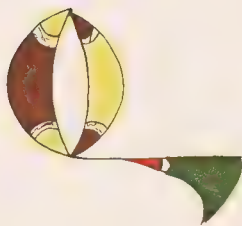
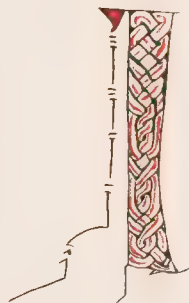
[ Q ]

89 b

66

[ A ]

[ A ]







95 b

[ A ]

137

19

[ A ]

[ A ]

6 b

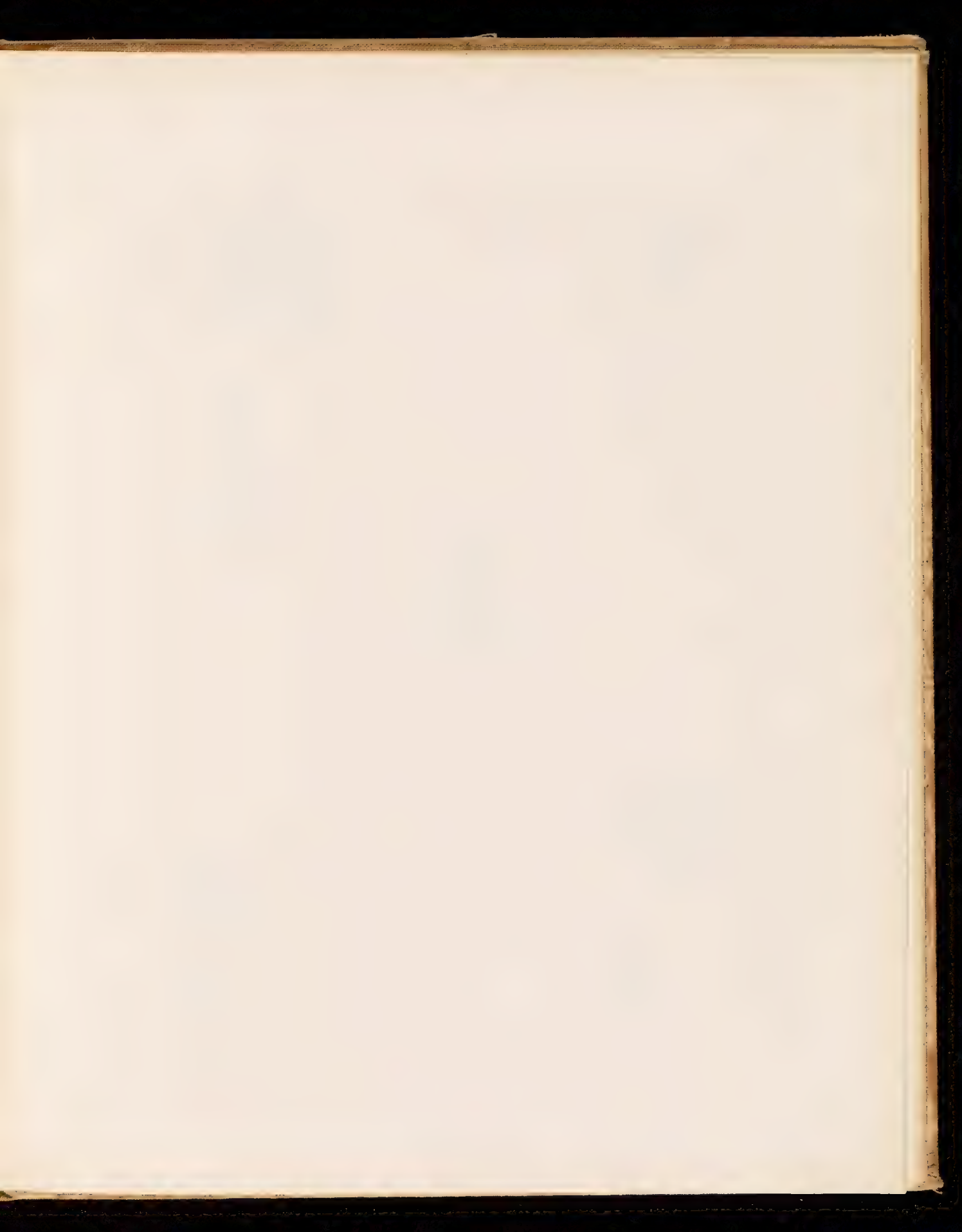
127 b

[ E ]









32

4 b

[ q ]

[ q ]

6 b

[ A ]

34 b

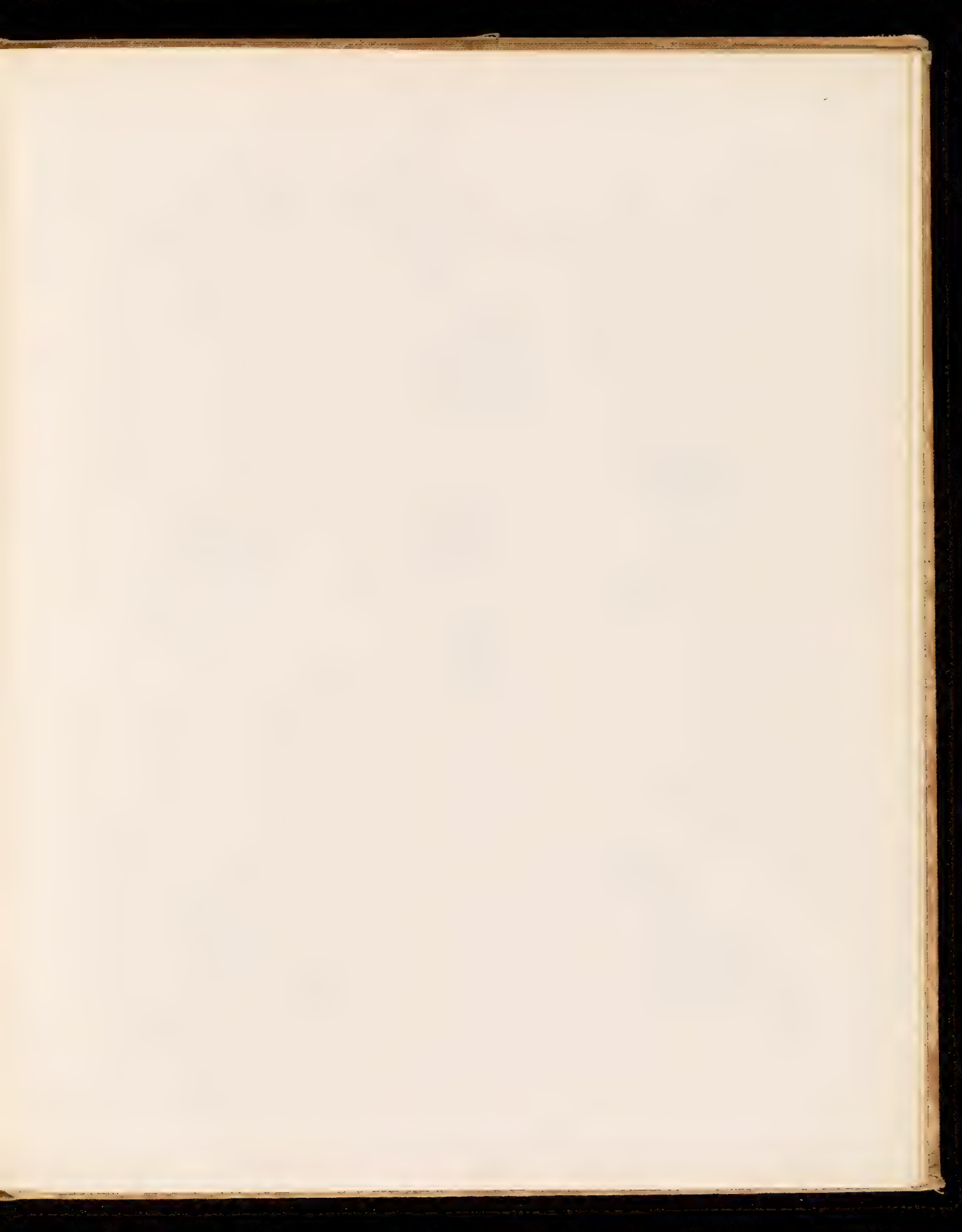
41

[ q ]

[ q ]







17 b

[ D ]

38 b

17

123 b

[ D ]

[ Q ]

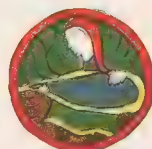
[ Q ]

80

[ Q ]

15 b

[ D ]








PORTIONS OF MANUSCRIPTS IN THE BIBLIOTHÈQUE NATIONALE, PARIS



THE DE NEPTOR  
PREFATIONS NOV  
EXPRMITVR HV

DEVOTIO ATQVE

## CONFESSIO


 lumēn uerū. qu  
 omnē hōmīnē u  
 In hunc mundum. Ds  
 sapiētiam paruulīs. In si  
 conuocat. ut ambulēt p  
 prudētīe. Ds. qui g  
 mundum. et tollēs p  
 lūatīfīcat sīne op  
 pccatū

**I**ta scripta sctorū possideant  
 aān incipia libellus de un  
 sēs multis conatu atq; inf  
 lmonz conscripauis ubera  
 ad laune sedis episc  
 omina meū dominu  
 dominus mei. mact  
 u nilla filiaui. gēnari  
 mundi. Te rogo. ac oro c  
 ubeam spm dñi aui. habea  
 habeam spm redētoris m  
 uēti eadignu sapiam. de a  
 dignu loquar. de ac uēti  
 quequūq; iūta diligā. Tue  
 adsumtu a deo uduocum

In hoc loco, In hoc statu, In hoc momento,  
In hoc tempore. et In omni tempore seton

CONTRA IUDÆOS Ἐϥθοιῖλ

uid dicitur ludet. quid proponis. quid

adfectus. qui obicit. quid

oblocatus. Ecce unigenitu

ἡσυχαστε αὐτοὺς ὅτι· Ἐγὼ ἔσθ' αὐτοὺς.

ἔσται ὁμοῦς αὐτῷ θεῷ· ἔσται ὁμοῦς αὐτῷ θεῷ.

ερροτο αμοτα. ερ plebe αμυ τα. ερ γενερα none.

cau dā. de origine cau dā. Yōtumcaumār

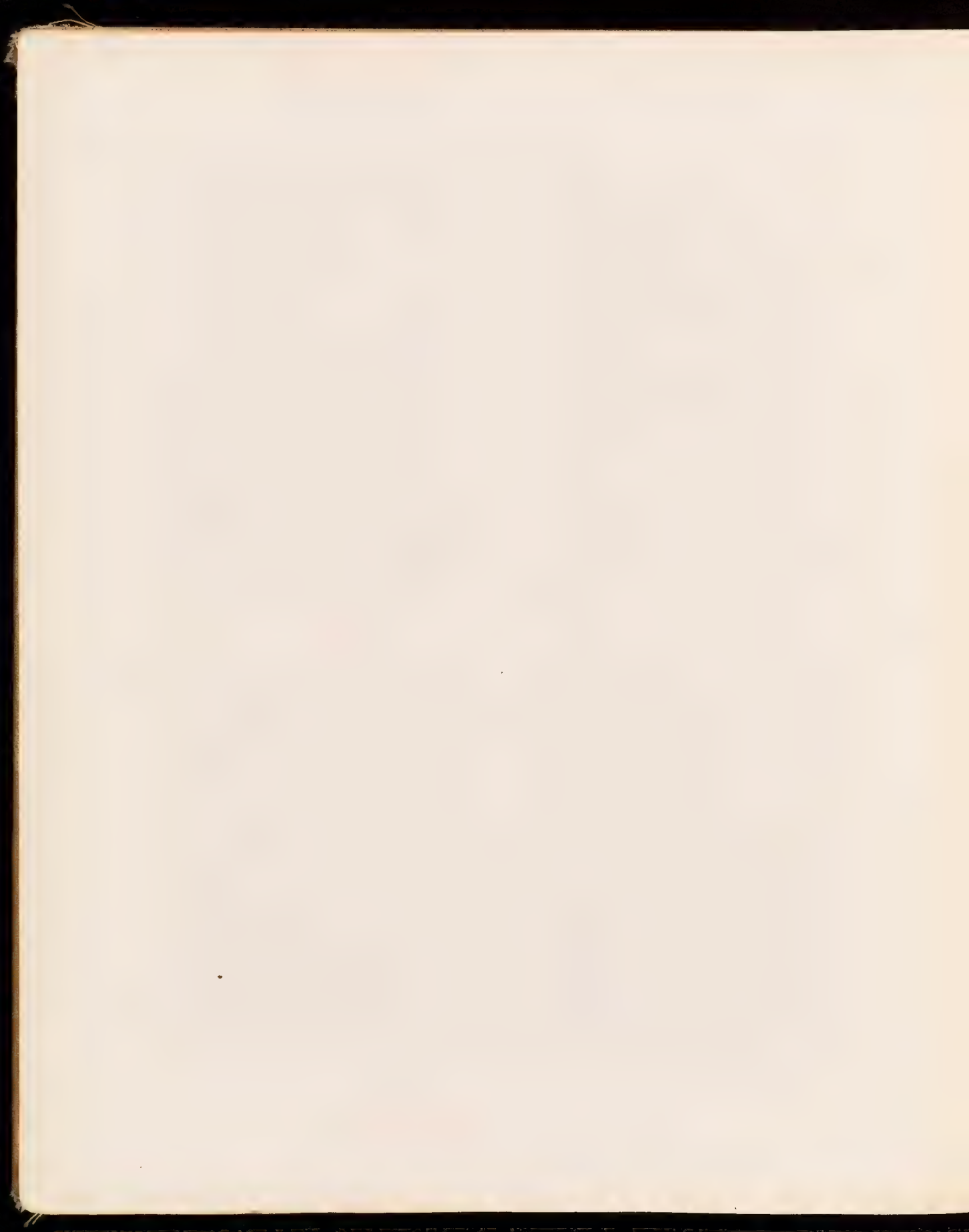
Đ. fido nĩa Ơ. Excrescencia nĩa Ơ.

De adfensu nſu gra. De reſeruatione nſu gra.

đe tôn vinh và ca ngợi nầy, và lạy nầy

da. colonficuagone nra. qd. dila.

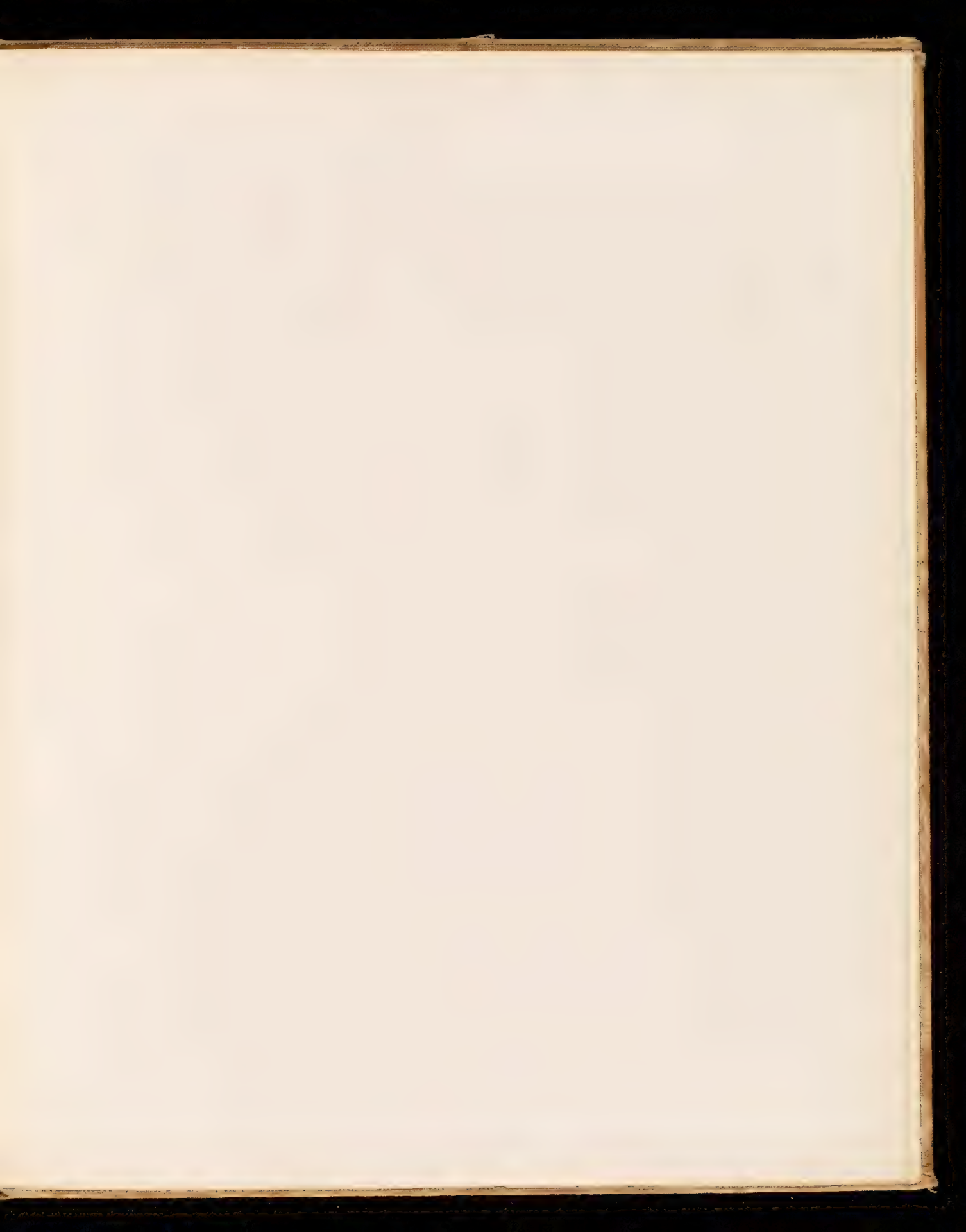
**I**ncipit prologus  
**C**oquidā comes licet Indu  
 prebiam tamen ordine  
 Intinib pūpilonē albulbū  
 uteratio Infru acrio fūcto fōr  
 religus fci ucbuassimi murt  
 rōgū lūriatē dēgēns sub rōgūm  
 almi uidelicet dūlgatū abbuā  
**I**nāt agmīnū xpī seruoz dūcē  
 fōrē monacoz. Con pulsus a  
 qōdā cūlco epō qui gūa gūa opus  
 gūgūmū puratū agmīnū dē

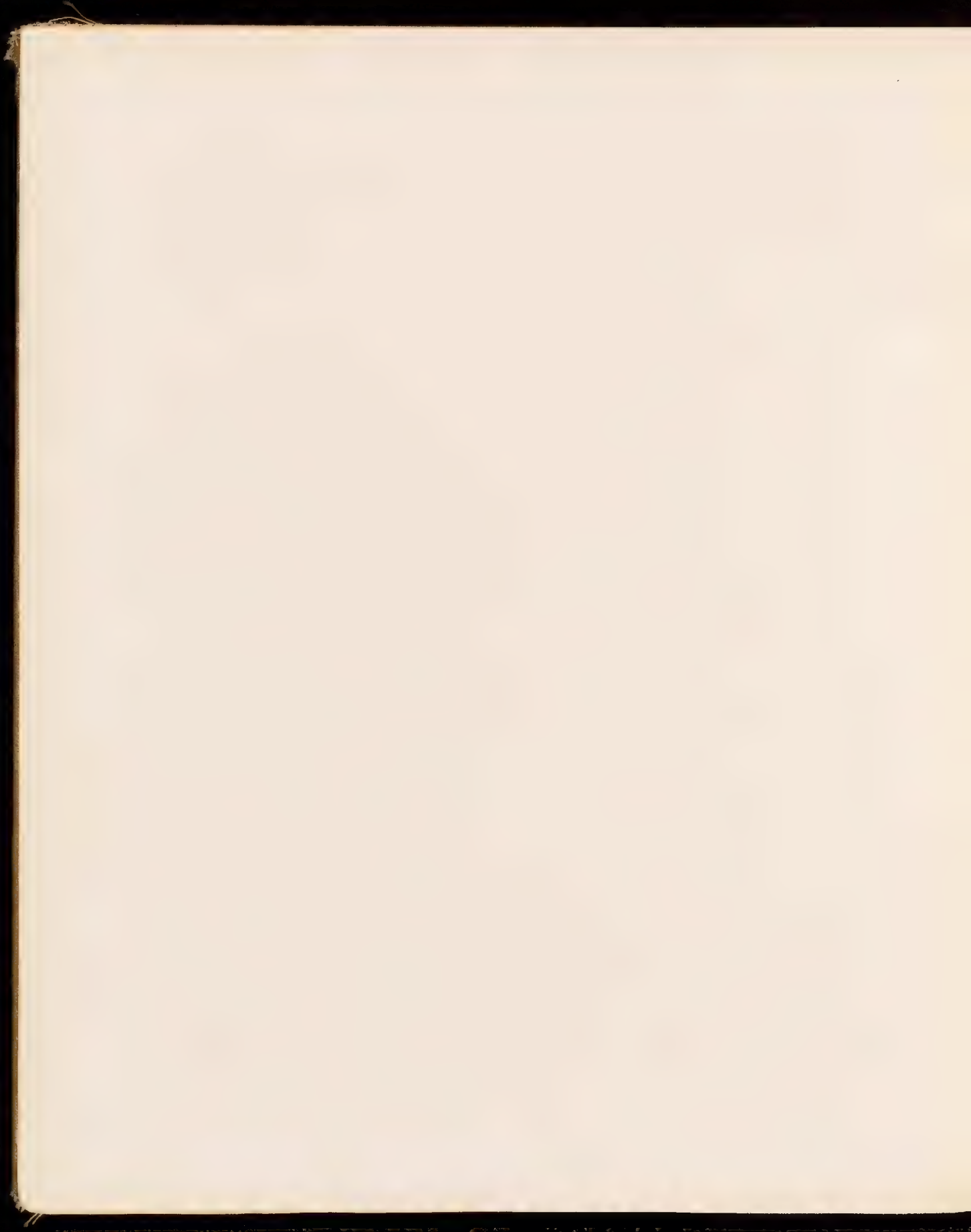


















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